

THE EPISCOPALIAN

OBER, 1965



MRI • Christian Parenthood • MRI • East Africa • MRI

Who's Obsolete? Everybody!

A MEDITATION

BY DANIEL CORRIGAN

It is my profound conviction that the God who created all this world out of nothing but His own idea, *ex nihilo*, now has the whole thing churning again. He has put us into situations where it is much more difficult to stay in our usual state of deathly unawareness and unrepentance, of mental *rigor mortis*.

The good news is that God means us to stay alive. The good news is that He planned it that way. The good news is that He has placed at our disposal the very means whereby people should stay alive and become more alive and excited, have more fun with their lives, and find more exciting and interesting ways to be useful.

Everybody, yes everybody, is tossed into the bag. Everybody is all shook up. Everybody is uprooted. Everybody is on the move across all the lines—across all of the barriers between human beings that used to put them into such neat little boxes. These new forces keep us alive and involved, and jam us into new situations in which we don't know what to do. We haven't practiced this play before; we don't know the lines. Nobody has marked out on the stage where the props should be or where the actors should stand. It is all

brand new and what should we do? I am convinced that *this is where we all are* and that there is no way to move back from it.

Our problem is that the Lord Himself has now shifted gears. He now moves to some other step in His creative activity.

And as for us, obsolescence now moves over everything. Most of the ways we act and the ways we think are now inadequate for our day-by-day encounters. The things that served us so well twenty years ago, fifty years ago, are now obviously obsolete. The attitudes we bring, the emotions, the understandings and tolerations, the point at which we blow our tops are parts of everybody's equipment, and none of these are up to what God now demands of us. We come from wherever we come, and are pitched into these new and difficult situations. We find that we are very clumsy. The clumsiness is part of our pain, and the pain is part of the very being of living and growing men.

This painful edge is the growing edge of our being; and for me great comfort comes with this understanding, from the profound conviction that the one who has put us in this situation is the Lord God Almighty Himself. He is still creating His people, still creating His world. He puts us in this bind. He puts us in the

situations where the old man, Old Adam, will not be enough, where some new quality of man is demanded, that new man who is seen as the image of Christ. Only that Adam will be able to live in the terrifying, difficult, exciting, creative times when the Lord God is making a whole new world of men by putting us so together that we must grow in wondrous ways if we are to stay together in love and joy and peace.

We are called together at this moment as His Church, the body of Christ. Christ is in the midst of us. Wherever we gather ourselves together and are aware of the needs of humanity, their hungers, their thirst, their bareness, their emptiness, their fear—when we are moved with compassion and open our hands to meet the needs—we touch Him. That person we touch with our eyes, that person we touch with our hands, that person we touch with our compassion—that one is Himself.

And He also said that where people gather together and share with one another the means whereby life is supported, bread and wine and water and oil (and surely coffee and Kuchen, song and dance)—where the means of life are shared generously, remembering the source of blessing, He is there. He promises us He will be there wherever we are, this, whenever we do this.

GREAT HYMNS.. of the CHURCH YEAR

CHOIR of the CATHEDRAL
CHURCH of St. JOHN
the DIVINE

ALEC WYTON,
ORGANIST and
MASTER of the
CHORISTERS

These are record albums that every Episcopalian will appreciate.

The music of Alec Wyton is unparalleled in its field. Mr. Wyton has been organist and master of the choristers at the Cathedral of St. John the Divine. He studied at the Royal Academy of Music in England, and at Exeter College, Oxford.

Mr. Wyton served as organist of St. Matthew's Church, Northampton, England — then was appointed to Christ Church Cathedral in St. Louis immediately preceding his appointment to St. John's Cathedral in New York. He is an Associate Professor at Union Theological Seminary in New York, and a member of the National Executive and Examination Committee of the American Guild of Organists.

A professional record, taped "live" in the largest Gothic Cathedral in the world.

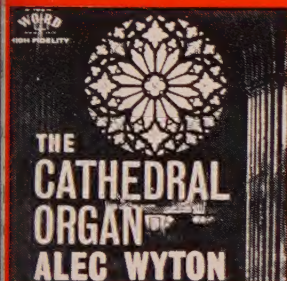
"O Come, O Come, Emmanuel" • "Hark, The Herald Angels Sing" • "As With Gladness Men of Old Did the Guiding Star Behold" • "Forty Days and Forty Nights" • "All Glory, Laud and Honor" • "Jesus Christ Is Risen Today" • "Crown Him With Many Crowns" • "Come, Holy Ghost, Our Souls Inspire" • "I Bind Unto Myself Today The Strong Name of the Trinity."

W-4022-LP HI FI

WST-9009-LP Stereo

MUSIC OF THE EPISCOPAL CHURCH

with Alec Wyton, Organist
and Master of Choristers



The CATHEDRAL ORGAN

141 Ranks and 8,035 Pipes offer incomparable beauty and majesty of truly great organ music. The album includes:

Wyton's Fanfare and In Praise of Merbecke, including: (Kyrie Eleison — Choir — Organ) (Benedictus Qui Venit — Choir — Organ) (Agnus Dei — Choir — Organ) (Sanctus — Choir — Organ) plus LeBanquet Celeste by Messiaen and Bach's Prelude and Fugue in B Minor.

W-4015-LP HI FI

WST-9002-LP Stereo



Music of the EPISCOPAL CHURCH

Music that is exclusive with the Anglican Communion from the time of the English Reformation onwards.

"O Lux Beata Trinitas" • "Praise Ye The Lord Ye Children" • "Nunc Dimittis" from the "Short Service" • "Fauxbourdons to the Magnificat" • "Thou Knowest, Lord, The Secrets of Our Hearts" • "The Sacrifice of God is a Troubled Spirit" • Psalm 23 sung to an Anglican Chant • "Nunc Dimittis from the Service in B Flat" • five more.

W-4014-LP HI FI

WST-9001-LP Stereo



ONCE IN ROYAL DAVID'S CITY

Choir of St. John the Divine
Forty boys and eighteen men blend their voices in this unique Christmas service directed by Alec Wyton.

O Come, All Ye Faithful • Sing Lullaby • Organ Prelude on "We Three Kings" • We Three Kings of Orient Are • The First Noel • Of the Father's Love Begotten • I Know a Flow'r It Springeth and A Rose Bursts Into Bloom • We Sing of David's Daughter • Once in Royal David's City and Away In A Manger.

W-4021-LP HI FI

WST-9021-LP Stereo

WORD RECORD DISTRIBUTING

WACO, TEXAS

Please send me the following albums:

- _____ copies of *Great Hymns of the Church Year*
W-4022-LP HI FI WST-9009-LP Stereo
- _____ copies of *The Cathedral Organ*
W-4015-LP HI FI WST-9002-LP Stereo
- _____ copies of *Music of the Episcopal Church*
W-4014-LP HI FI WST-9001-LP Stereo
- _____ copies of *Once In Royal David's City*
W-4021-LP HI FI WST-9021-LP Stereo
- ☐ Hi Fi at \$3.98 each ☐ All 4 in Hi Fi \$12.98
(You save \$2.94)
- ☐ Stereo at \$4.98 each ☐ All 4 in Stereo \$15.98
(You save \$3.94)

NAME _____

ADDRESS _____

CITY _____

STATE _____

ZIP _____

You will be billed for the total amount of your purchase, plus a small postage and handling charge.

444105

WORD RECORDS

WACO, TEXAS

WESTMINSTER books for laymen on Christian faith

Introducing CHRISTIAN FOUNDATIONS

Here are the first four books in a new series, sponsored by the Evangelical Fellowship in the Anglican Communion, which reaffirms for laymen the fundamental elements of Christian faith, based on the New Testament. Excellent for individual or group study. General editor: PHILIP E. HUGHES. Each, paperbound, 96 pages, \$1.25.

CONFESS YOUR SINS

The Way of Reconciliation. BY JOHN R. W. STOTT. This book shows the Biblical foundation of three basic types of confession — to God, to a wronged person, and to the congregation of Christians. It also discusses the Roman Catholic practice of confession to a priest.

BUT FOR THE GRACE OF GOD

Divine Initiative and Human Need. BY PHILIP E. HUGHES. An examination of the basic Christian doctrine of grace, its varying interpretations, and the essential New Testament statements regarding it which all Christians must accept as authoritative.

THE BODY OF CHRIST

A New Testament Image of the Church. BY ALAN COLE. In what sense is the Church the "body of Christ"? Here is a straightforward, illuminating analysis of this highly significant metaphor, which overcomes the vagueness and confusion surrounding the concept.

CALLED TO SERVE

Ministry and Ministers in the Church. BY MICHAEL GREEN. A provocative study of the doctrine of the ministry, as set forth in the New Testament and as developed over the centuries.

THE SPIRITUAL DIMENSION OF PERSONALITY

BY AGNES-S. RONALDSON. A noted expert on child development surveys the process by which a human personality is formed, and explores current philosophical, psychological, and theological writings — in an effort to isolate and describe that elusive thing called "the spirit of man". \$3.95

WHAT IS THE WORLD COMING TO?

A Study for Laymen of the Last Things. BY NELSON B. BAKER. A summary of Biblical teachings about the final destiny of the world and of each individual, presenting the New Testament viewpoint on the events we may expect between now and the Second Coming. Paperbound, \$2.25

WITNESS FOR CHRIST

BY JOHN F. CROSBY. Throwing aside meaningless generalities, this book offers concrete, practical ways in which every Christian can become an effective witness for Jesus Christ as he lives his daily life. Paperbound, \$1.45

A modern theological classic, now available in a paperback reissue:

THE WORK AND WORDS OF JESUS by Archibald M. Hunter. \$1.95

Now at your bookstore

THE WESTMINSTER PRESS®

Witherspoon Building, Philadelphia, Pa. 19107



LETTER

SCAT!

. . . I want to take the opportunity to say that, in my judgment, the magazine has been improved immensely in all departments. Please keep it up. Well, there's one exception; I just don't care for cats. But then, I guess most people do.

THE REV. T. H. KERSTNER
Winnemucca, Nev.

TURNING THE TABLED

When we were considering a resolution for female representation in the vestry which . . . had been "tabled" a hundred times, one man moved over to the magazine table, and found several issues of THE EPISCOPALIAN that contained stories about women in responsible church positions. This discovery helped to turn the vote into favorability by a vestry majority. Next question will arise at the annual meeting. . . .

THE REV. FESSENDEN A. NICOLSON
Suffern, N.Y.

THANK YOU

In these days of cheap religious art with Our Lord's picture appearing on tree bark and sofa pillows, it was a real delight that we looked and enjoyed again and again the full-length picture of Christ at the supper at Emmaus, by Rembrandt, in [the] issue of THE EPISCOPALIAN. . . .

MRS. ROBERT L. SORELL
Gaylord, Mich.

CONSPIRACY OF SILENCE

Thank you so much for your comprehensive article in August in which you have the courage to point out the relationship between drinking and . . . fatalities and injuries on our highways of our country. It all seems as though there is a conspiracy of silence on the part of some national magazines. They . . . [seem] too afraid to admit that about one-third of highway fatalities and accidents are due to either drunk drivers or drunks who have been drinking and don't have the proper capacity for handling the lethal weapons we attempt to control as we drive on our highways.

PAUL K. SHELFORD
San Francisco, Calif.

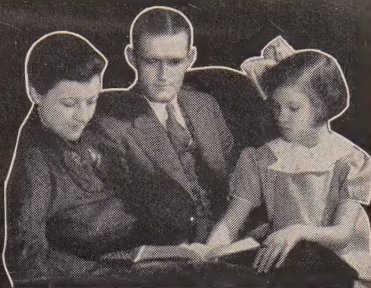
QUESTION AND ANSWER

I am a girl of fourteen, Episcopalian, with a troublesome problem.

Continued on page

THE BIBLE *that will Surprise You!*

**Reveals Spiritual Meaning of Verses
Gives Desired Information More Quickly**



57 FEATURES . . . 8 GREAT DEPARTMENTS MAKE—

THE NEW CHAIN-REFERENCE BIBLE **FOURTH IMPROVED EDITION**

Truly a Bible PLUS a Biblical Library in ONE Volume

EDITED BY REV. F. C. THOMPSON, D.D., Ph.D.

READ WHAT OTHERS SAY:

Justice Glenn Terrell, Former Chief Justice of the Supreme Court of Florida: "The inscription upon the entrance to the Graduate School Bldg. of the Florida State University in Tallahassee, Florida is:

'The Half of Knowledge Is to Know Where to Find Knowledge.'

The New Chain Reference Bible is the 'Where' to find the fullest spiritual truths and to gain the most complete knowledge of the Bible in the easiest way. For the past two years I have used the New Chain Reference Bible and I have found it the best of them all." **The Rt. Rev. Donald H. V. Hallock, Bishop of Milwaukee:** "In the past three months, I have had a chance to use the New Chain Reference Bible extensively and the many reference features are certainly helpful. Its arrangement makes it very simple to use and I have found it saves time because of this facility." **The Rt. Rev. Sumner Walters, Bishop of San Joaquin, California:** "For thirteen years, I have studied my copy of the New Chain

Reference Bible. No other edition of the Bible have I used so frequently. I know of no similar work to compare with this, either for teaching the contents of the Scriptures or for preaching the Word of God." **The Rev. Roeliff H. Brooks, Rector Emeritus of St. Thomas Church, New York City:** "I have found the New Chain Reference Bible of inestimable help and use it constantly. I consider it so great a help in my work that it has been my pleasure to present copies to friends, one of which went to England." **The Late Rt. Rev. Thomas Casady, Retired Bishop of Oklahoma:** "I consider the New Chain Reference Bible the most comprehensive and practical of all the various editions of the Bible (six different publications) I have owned and used. The more I use it, the more delighted I am with it. As an aid to Bible study, it seems to me to be indispensable to preachers, teachers and students. It soon pays for itself in time and labor saved alone."

**Most
Helpful
Bible
Published**

Rapidly Replacing Other Bibles—Has So Many More New Helps!

1. Unique chart showing Origin and Growth of the Bible.
2. The Outline Studies of Bible Periods, comparing Biblical History with Contemporary Secular History.
3. The Analysis of the Bible as a Whole.
4. The Analysis of each of the 66 Books of the Bible.
5. The Analysis of every Chapter of the New Testament.
6. The Analysis of the Verses of the entire Bible.
7. The Numerical Chain Reference System.
8. Special Analysis of the Important Bible Characters.
9. Contrast between the Old and New Testaments.
10. The Topical Treasury. New Topics for Prayer Meetings, Men's, Women's, Young People's Meetings, etc.
11. Special Bible Readings for private devotions and public services. New and different subjects.
12. Bible Harmonies of the Lives of Moses and Paul.
13. Special Portraits of Jesus.
14. Chart of the Messianic Stars.
15. Chart showing cause of the Babylonian Captivity.
16. Chart of the Temple of Truth, illustrating the sermon on the Mount.
17. Chart of Jesus' Hours on the Cross.
18. The Christian Workers' Outfit. Of special value to all winners.
19. All Prominent Bible Characters Classified, listing Patriarchs, Leaders in Early Hebrew History, etc.
20. Golden Chapters of the Bible.
21. A Complete General Index of over seven thousand places, names, and places.
22. Special Memory Verses selected from each Book of the Bible.
23. Chart showing Seven Editions of Divine Law.
24. Graph of the Prodigal Son.
25. Bible Mnemonics, or how to memorize.
26. The Principles and Best Methods of Bible study.
27. Pictorial Illustration of the River of Inspiration.
28. Bible Markings, Explaining best methods of marking one's Bible.
29. Concordance.
30. Atlas of 12 colored maps with index.

Other Features in Text Cyclopedic

31. Topical Study of the Bible. Correlated Scriptures printed out in full under 2467 topics and sub-topics. Three times as many as in any other Bible.
32. Contrast Study of Great Truths of the Bible. Enables you to study the Constructive and Destructive forces of Life with the Bible verses printed out in full.

33. Life studies, such as Business Life, Home Life, etc.
34. Bible Stories for Children. A list of 56 stories to be read from the Bible itself.
35. Miracles of both the Old and New Testaments.
36. Parables of the Old Testament. Parables of the New Testament, each Gospel.
37. Titles and names of Christ; of the Holy Spirit; of God the Father; and of Satan.
38. General Bible Prophecies.
39. A list of the Prophets of the Bible.
40. List of the Judges of Israel and Judah.
41. List of the Notable Women of the Bible.
42. Mountains and Hills referred to in Bible.
43. Dictionary Material.
44. Tables of Time, Money, Weights and Measures.

More Unusual Features in the Helps

45. The Historical Bridge, covering interval between the Old and New Testaments.
46. Chart showing the History of the Apostles.
47. Harmony of the Gospels, citing references in different Gospels where events are given.
48. Calendar of the Christian Era.
49. The Post-Resurrection Appearances of Jesus, illustrated with well-known paintings.
50. Chart of the Seven Churches of Asia, described by John.
51. An Outline History of the Evangelistic and Missionary Work of the Early Church.
52. The Prophecies Concerning Jesus and their Fulfillment, arranged Chronologically, with principal verses printed out in full.
53. Map Showing Approximate Distances from Jerusalem to Various Historical Points.
54. Chart Showing the Interior Arrangement of the Temple at Jerusalem.
55. Nineteen Special Illustrated Maps Showing the Journeys of Abraham, Children of Israel, Joshua, Gideon, Samuel, Saul, David, Solomon, Jesus, Paul and Peter. These are separate maps, mind you—not several crowded together on one page.
56. Places of Religious Worship, Hebrew Times, Festivals and Religious Officials.

New in the Fourth Improved Edition

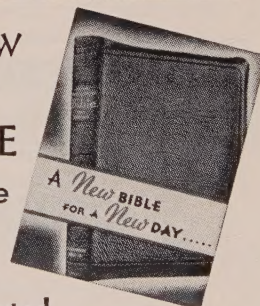
57. Archaeological Supplement. Over 100 Illustrated accounts of discoveries in Bible lands linked by number with the Bible text.

The Revised Version is given in the wide margin opposite the verses, wherever an important difference in meaning occurs.

Be Fair to Yourself!

See this special Bible with its unequalled practical helps before you buy any Bible—or you may regret it as others have. Ask your pastor about it. No other Bible is so highly praised by so many renowned Bible Students.

**SEND NOW
for this
big FREE
descriptive
BOOK**



Agents Wanted

B. B. KIRKBRIDE BIBLE CO., INC.,
Dept. E-1810 K. of P. Bldg.
Indianapolis, Indiana, 46204

☐ Without cost or obligation to me, send a copy of the big illustrated book, "A New Bible for a New Day," and full particulars concerning the Fourth Improved Edition of your New Chain Reference Bible.

☐ Send your special terms to Representatives.

Name _____

Address _____

City _____ State _____

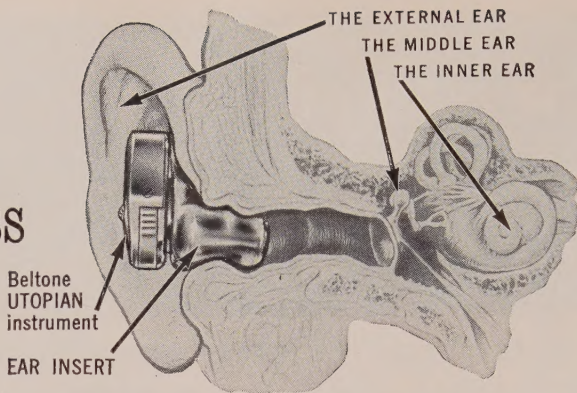
B. B. Kirkbride BIBLE CO., INC.

DEPT. E-1810 K. OF P. BLDG.

INDIANAPOLIS, INDIANA, 46204

Does HEARING LOSS rob you of Togetherness with Family and Friends?

TEAR OUT
THIS AD!



Discover how you may now hear clearly whenever you want to, with this amazing new electronic capsule. Look at the diagram above. See how naturally the Beltone capsule fits in the ear. It slips in and out of the ear as easily as snapping your fingers! NO cords, NO wires, NO plastic tubes. Tiny as a thimble, weighs 1/3 of an ounce. Yet amplifies sound 22 times. The Beltone Utopian provides higher fidelity hearing at natural ear-level.

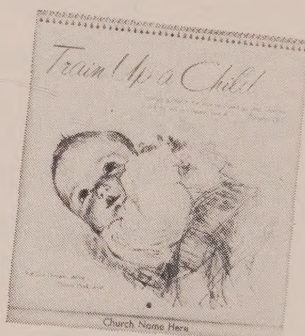
It may end your fears that you'll miss out on what folks say. Discover how it may help you stay actively happy in family, social, church and community life. Write today for descriptive FREE book, sent in plain wrapper. Address: Dept. 4-874, Beltone Electronics Corp., 4201 W. Victoria St., Chicago 60646.

Attention, Sunday School Leaders:

For maximum effectiveness in contacting parents of new babies, this Cradle Roll Calendar is unsurpassed. Each Frances Hook baby picture—24 of them—is accompanied by a facing page of homey, helpful hints for parents.

See for yourself! We are confident that you will want to personally evaluate this new product, so we have an approval copy waiting for you. A request on your church letterhead will bring the complete Cradle Roll Packet to you, which includes Calendar, instructions, file card, seals for use on Calendar by caller.

And more good news: a price reduction to \$1.75 each in lots of ten, or \$1.95 each singly.



LIGHT AND LIFE PRESS

Box 10 Y Winona Lake, Ind. 46590
Postage and handling: 20¢ on first dollar, 5¢ on each additional.

FOR YOUR INFORMATION

"A humble expression of man's longing for God—our dependence on things created by Him: the sun, the earth, the trees, the darkness, the changing into night. . . ." So the artist Knud Lollesgaard explains the abstract stained-glass window pictured on the cover. The window is one of many fascinating features of the chapel of the new Ecumenical Center in Grand-Saconne, a suburb of Geneva, Switzerland. For a report on this recently dedicated headquarters of the World Council of Churches and other international church bodies, see "222 FAMILIES UNDER ONE ROOF," page 40.

Is there more than a one-word difference between "family life" and "Christian family life"? Two authors—one an English mother and wife, the other an American minister, man, husband, and father—approach this month's pages think so, and present their cases with verve and authority.

In the first article, "THE BEAT OF AN ANTIQUE DRUM," page 8, the Rev. Robert Farrar Capon, Dean of the Mercer School of Theology of the Diocese of Long Island, surveys the challenge of Christian family life in masculine terms.

"WHAT OUR CHILDREN TAUGHT US," page 9, is Part One of a two-part essay by Mrs. Ruth Ison, wife of the Rt. Rev. J. Robinson, the Bishop of Woolwich.

"MRI IS . . .," "THE ABC OF MRI," and "EVERYBODY SWING," 29 through 39, continue THE EPISCOPALIAN's coverage of information action on Mutual Responsibility and Interdependence.



VESTMENTS

CLERGY AND CHOIR
CHURCH HANGINGS
ORNAMENTS
MATERIALS

Catalogue on Request

THE C. E. WARD CO.
NEW LONDON, OHIO



If you are planning
a Church Building
...we can help you

... your inquiry is invited

CREATIVE BUILDINGS INC.
510 N. Goodwin • URBANA, ILLINOIS

THE EPISCOPALIAN

Box 2122, Philadelphia, Pa. 19103

Enter my subscription to the Church's magazine for

☐ one year (\$3.50) or ☐ two years (\$6).

NAME _____

ADDRESS _____

CITY _____ STATE _____ ZIP CODE _____

PARISH _____ DIOCESE _____

☐ Payment enclosed ☐ Bill me later ☐ New ☐ Renewal

Please add 75¢ per subscription per year for foreign postage.

NEXT MONTH

State of the Church Issue

- Facts and figures
- What About Church Union?
by Peter Day
- Fishermen Without Nets
- That Nasty Word, Evangelism
- Missionary with the Copper Belt

continuing

FORTH and

The Spirit of Missions

Published by The Episcopalian, Inc., upon authority of the General Convention of the Protestant Episcopal Church in the United States of America.

DIRECTORS

ROBERT E. KENYON, JR., *President*
 JOHN H. LEACH, *Vice-President*
 ARTHUR Z. GRAY, *Secretary*
 SAMUEL W. MEEK, *Treasurer*
 JOSEPH E. BOYLE
 WILLIAM McK. CHAPMAN
 MARGARET COUSINS
 HUGH CURTIS
 L. PHILIP EWALD
 HOWARD HOOVER
 WILLIAM S. LEA
 ARTHUR LICHTENBERGER
 ELIOTT ODELL
 THOMAS J. PATTERSON
 JOHN W. REINHARDT
 SAM WELLES
 JOHN E. HINES, *Ex-officio*

EDITOR

Henry L. McCorkle

CONTRIBUTING EDITORS

Malcolm Boyd, *Elizabeth Bussing*
 Henry Thomas Dolan, *John G. Harrell*
 Mary Morrison, *Martha Moscrip*
 Jeannie Willis

ASSOCIATE EDITORS

Edward T. Dell, Jr., *Barbara G. Kremer*
 Thomas LaBar

PRODUCTION EDITOR

Emmaretta Wieghart

COPY EDITOR

Hilda M. Rogers

ART CONSULTANT

Robert Wood

PHOTO EDITOR

Anthony S. Lane

PROMOTION DIRECTOR

Donald C. Bolles

BUSINESS DEPARTMENT: Louis Windholz,
 business and circulation manager; Walter N.
 Emmill, advertising director; Robert M.
 Trippy, research director; Edward P. Gilbert,
 production consultant; Marcia Freedman,
 assistant circulation manager.

THE EPISCOPALIAN

A Journal of Contemporary Christianity Serving the Episcopal Church

CONTENTS

- 2** Who's Obsolete? Everybody! *by Daniel Corrigan*
- 8** The Beat of an Antique Drum *by Robert Farrar Capon*
 A father discusses Christian parenthood
- 9** What Our Children Have Taught Us *by Ruth Robinson*
 A mother discusses Christian parenthood
- 13** Tomorrow Is Where We Live *by Barbara G. Kremer*
- 18** What the Leopard Seeks *by Thomas LaBar*
 Third in a series on the Church in East Africa
- 29** MRI is . . . an editorial
- 30** The ABC's of MRI
- 33** Everybody Swing *by Martha C. Moscrip*
 A report on the first year of MRI
- 40** 222 Families Under One New Roof
- 53** Help! *by Malcolm Boyd*
- 58** The Physicist and the Tortoise *by Loren Eiseley*

COLUMNS AND COMMENTS

- 2** Meditation
4 Letters
6 For Your Information
42 Worldscene
47 In Person
50 Books
53 Movies
55 Have and Have Not
55 The Episcocats
56 Calendar and Radio-TV
57 Educational Directory
61 Know Your Diocese
62 Calendar of Prayer

THE EPISCOPALIAN, October, 1965, Vol. 130, No. 10, published monthly by the Episcopalian, Inc., 1930 Chestnut St., Philadelphia, Pa. 19103. 35¢ a copy. \$3.50 a year; two years, \$6. Foreign postage 75¢ additional per year. Second class postage paid at Washington, D.C.. SUBSCRIPTION ORDERS, CHANGE OF ADDRESS, and all other circulation correspondence should be sent to THE EPISCOPALIAN, Box 2122, Philadelphia, Pa. 19103. Allow 6 to 8 weeks for changes; please include old address label and zip code number. ADVERTISING OFFICES: 1930 Chestnut St., Philadelphia, Pa. 19103; MILWAUKEE: R. W. Morey Co., Inc., P.O. Box 177, Elm Grove, Wis. 53122. VIRGINIA: 3316 Floyd Ave., Richmond, Va. 23221. © 1965 by THE EPISCOPALIAN, Inc. No material may be reproduced without written permission. Manuscripts or art submitted should be accompanied by self-addressed envelope and return postage. The publishers assume no responsibility for return of unsolicited material. THE EPISCOPALIAN is a member of the Magazine Publishers Association, the National Diocesan Press, the Associated Church Press, and Religious News Service. Second class postage paid at Washington, D.C. 301 N St., N.E., Washington, D.C. 20002.

A FATHER DISCUSSES CHRISTIAN PARENTHOOD

THE BEAT OF AN ANTIQUE DRUM

To update our tintype image of our role, we must ask ourselves, "What distinguishes a Christian father?"

BY ROBERT FARRAR CAPON

MOTHER CHURCH urges the faithful to go out from the altar rail and be Christian fathers and mothers, and Christian husbands and wives, and brothers, sisters, sons and daughters. I have preached sermons like that myself.

But it is at that point that I begin to get blank looks. And the trouble isn't with the word Christian. They know pretty well what that means. They have been taught, and they have even taken some of it in. It isn't the spiritualities that confuse them. When I tell them to pray, for example, they have some idea of what I mean even if they don't do much of it. And ditto for things like receiving the sacraments, and repenting, and believing.

But they can't run right out and be Christian fathers and mothers, because they have next to nothing in their heads about what being a plain father or mother looks like in this day and age. It does no good to preach up a storm about the salutary results of sticking to one's last, when they don't know what a last

is and have probably never seen even a single shoe made on one.

As a matter of fact, it's not only in marriage that Christians are urged to the accomplishment of glorious goals without being given a shred of practical help. They get lectures



about sacrificial giving, for example, but all too often they get no description of what and how much it means in terms of cold cash. Or they hear glowing exhortations about commitment among the faithful, but they are subsequently sent out to sell cookies and baked beans in front of the A & P so that the fuel bills

they haven't put up enough money to cover can be paid for with small change of the unconverted.

So when the Church tells them to be Christian parents, it should let something pretty snappy up its sleeve on the subject of parenthood, if it is not to go away despondent and scornful. And that is exactly where the whole thing falls flat.

Take fatherhood, for example. The Church has some pictures of Victorian fatherhood or colonial fatherhood, but what about fatherhood now? They can find lovely old types of Father as the head of the household directing the evening's conversational exchanges in a setting of silence and decorum, but what does that got to do with their dinner table where for years everybody has been talking at once while the TV flickers and the telephone rings? They can be shown the old engraving of Father as the priest and teacher of his family, dispensing the word of God from the multiplication tables over an open Bible, but what does that mean?

Continued on page

WHAT OUR CHILDREN HAVE TAUGHT US

To share our faith with our children, we must ask ourselves, "Is this what I really believe?"

BY RUTH ROBINSON

HAVE sometimes been asked recently: "What effect has *Honest God* and all the reaction to it had on your children?" The simple answer is—practically none at all. Life goes on much as it did before.

The vital questions continue to be "Do you have to go out tonight?" "What can I wear for the party?" and "What's for supper?" No one seems to have been shaken by the less friendly references to Father in the newspapers: they have just been shrugged off and taken for granted.

In fact, Stephen's comment one morning as he thumbed through the correspondence section of the *New Statesman* just about catches the family's assessment of the situation: "Gosh, Daddy! Someone has said something nice about you in a newspaper!"

Only once has shame and disapproval been expressed about what Father has said in public. This was when he appeared obviously not to know that one of the Beatles was married. This they felt would take some living down!

No—the question for me is not "What effect has the book had on the family?" but "What effect has the family had on the book?", and this has been considerable. For it has been in the attempt to share and communicate our deepest convictions



about life with our children, on their wave-length, that we have been forced time and again to ask ourselves, "Is this what I really believe?"

For myself, at least, there has come a clearer perception of what makes *me* tick spiritually from having for the last sixteen years been nurtured in a school in which [our

children] have been the teachers.

I recently heard a Christian minister rejoicing because he had overheard his three-year-old daughter talking to Jesus on her toy telephone and pouring out to Him her pent-up feelings. I couldn't help wondering if He would have been equally pleased if she had confided in her teddy bear instead. I only hope that some years hence she will be allowed to discard her childhood fantasy without any guilty feelings that it is Christ she is betraying.

This brings me to the nub of the problem for the Christian parent. In what light are we to present the man Jesus to our children? What role is He to play in their lives? As a sort of magic man, sent from another world, who might return at any moment? As a real historical figure about whom a lot of incredible legends have been woven? Or as a man of flesh and bone, a Jew of the first century A.D., who, in what He said and what He was, both defines and vindicates what we know to be most

Continued on page 11

The Beat of an Antique Drum

to them? All the teaching anybody is about to stand for is done in school; and as for his priestly functions, Father wouldn't recognize them if he fell over them.

Religion belongs first to the clergy, next to the children, and then to their mother. It is only *in articulo mortis* that it gets even within hailing distance of Pop.

Therefore the march forward cannot be conducted to the beat of an antique drum. If there are going to be Christian spouses or Christian families, they will have to start from scratch; the old patterns just can't be transferred. Charming though they might be, they don't fit any more, and those who try them on succeed only in looking silly.

But if the old hats are out of style, what is there instead? To tell the truth, not much. The Christian mind has lo, these many years been pretty well switched off as far as ordinary life is concerned. It has taken what was available without asking any questions. Of course, in religion and morals it tried to do its own cooking; but across the rest of life—schooling, housing, marrying; working, playing, spending—it has been content to buy whatever packaged mixes were available on the shelves of the secular idea market.

The result is that Christians, who would like to think they were different, have only succeeded in making themselves indistinguishable. They, who would like to hope they had the answers, have only the same questions as the rest of the world. And so they sit on the sidelines, capable of an occasional pious comment, but utterly unable to tell themselves or anyone else how to go about doing the ordinary jobs that constitute nine-tenths of the raw material of their salvation.

Where does it go from here? The

antique drum stirs no souls, the old tintypes are merely funny, and the current pictures are not yet developed. Who is going to come up with the saving, imaginative solution?

Much as it may surprise you, the answer is, *we* are. You and I, the heirs, assigns, and devisees of [this generation], are going to revive the Christian mind.

But first of all we shall have to be very clear about the nature of what we're looking for—about what is really involved in an imaginative solution. We like to think, of course, that we think; but what people allow to pass for thinking is usually about

About the Author



In "The Beat of an Antique Drum," the Rev. Robert Farrar Capon, Dean of the Mercer School of Theology of the Diocese of Long Island, surveys the challenge of Christian family life in masculine terms. Dean and Mrs. Capon are the parents of six lively children. This provocative essay represents a sampling from his new book, "Bed and Board: Plain Talk about Marriage." In an advance review, poet Phyllis McGinley called the book "profound, witty, original," and added, "What a healthy and charming mind he has!"

90 percent reshuffling of images. They form their lives, spend their money, and choose their wallpaper on the basis of pictures in the heads.

Thinking by pictures of course can be dangerous—any system that involves responding to stimuli rather than taking the initiative makes one liable to being led around by the nose. But we do in fact think that way, and understanding it explains a good deal about our poverty of thought on the subject of family life.

For example, when it first occurred to my conscious mind that it might be a good idea to try a pack of Salem cigarettes, it isn't because I reasoned my way discursively to that conclusion. The battle for my patronage was fought and won in the unconscious, where somebody was busy showing me pictures of pretty girls, clean-cut young men, springtime scenery—and Salem. And the precise reason why it does not occur to my conscious mind to run down and buy a particular brand of fatherhood is that nobody has been showing me pictures of that at all. At least not ones I can identify with.

Unrealistic ones, of course, I see all the time: the old chromos; the little commercial sketches of Dad tucking the kiddies in bed while the absolute matriarch stands by deciding what appliance he will buy next; the ridiculous cartoons of Pop as a lovable village idiot, outwitted every turn by even the smallest of his children. (It's fascinating to realize that, dreadful though they are, these pictures are not so much lies as maudlin half-truths. They are actually detached bits of really good pictures—random details of old Christian masterpieces thrown together as a secular *pastiche*.)

My imagination is being fed,

Continued on page

What Our Children Have Taught Us

al about ourselves and our human
uation, and Who is at once both
r hope and our surety?

This depends on what we do know
be most real for ourselves, whether
corresponds to the reality we find
the New Testament, and whether
our own relationships we are able
share and communicate this reali-
with our children in a way which
ill help them to recognize its focus
Jesus Christ and in Him to see
rough to its source.

Perhaps an illustration from real
e will make my point. One of my
children some time ago said she
thought she knew why Peter's
mother-in-law took to her bed. "I ex-
ect she was so fed-up," she said,
because Peter had been spending
o much time wandering about Galile-
e with Jesus instead of looking af-
her daughter that she had a tem-
perature and went to bed. And it
as only when Jesus Himself came
o the house and she saw what sort
f person He was that she wanted
o get up and do things for people."

This, to some, might sound like
watering-down of a healing miracle,
ut to the child who described it in
his way it is precisely the sort of
onderful transformation which can
nd does happen.

Sometimes we are turned in on
ourselves in resentment and self-pity
ntil some gesture of love and caring
urns us inside out and restores in
s the capacity to give. This has hap-
ened to her, which is why the story
ngs true for her, and it is this sort
f reality which she seems to under-
and the New Testament is about—
his Love that has power to trans-
orm and heal, that creates purpose
nd meaning out of suffering, that
olds in one Spirit the two or three
athered together.

The same point was made by the
ame child on another occasion. She

had gone upstairs to fetch her Bible
and discovered on the way that her
sister was using her own painting
pots. She came back and, flinging
the Bible on the table, poured out
her tale of wrath and recrimination.
"I'm going to make her give them
all back to me." I could only agree
that, as they were hers, she was
perfectly within her rights to demand
them back and that perhaps she had
better go and do so. She slid down
off my knee, saying, "But you know
I can't do that," and disappeared.

I didn't see her again for an hour;

About the Author

"What Our Children Have Taught Us"
is Part I of a two-part essay by Mrs.
Ruth Robinson, wife of the Rt. Rev.
J. A. T. Robinson, Bishop of Wool-
wich, and mother of four children. The
essay, originally published in Bishop
Robinson's most recent book, "The
New Reformation?", reveals Mrs. Rob-
inson as a charming and facile writer.

Evangelism is *being*, not *saying*, be-
lieves Mrs. Robinson, who says, "True
Christianity cannot be taught; it can
only be caught." And this conviction
reflects in her relationships with the
four Robinson children, who are being
guided to think things out for them-
selves and, in the process, learn that
real prayer is a spiritual activity which
also must be caught, not taught.

A graduate of Cambridge University,
the youthful Mrs. Robinson "can run
upstairs with speed to equal [the chil-
dren's], and when shopping thinks
nothing of walking the mile or so to
Blackheath and returning laden with
groceries," says one interviewer. Along
with all her duties as wife, mother,
shopper, and writer, she is also a mar-
riage guidance counselor.

Of herself she says, "My vocation
is not to be a Bishop's wife, but to be
my husband's wife."

but when she next appeared in the
kitchen she was in a glow of happi-
ness. They had shared out the paint
pots and "Do you know, Catherine
lent me *her* brush and has been
showing me how to paint!" Then she
perched herself on the kitchen stool,
looked at the Bible still lying on
the table, and said: "You know,
Mummy, I have learned more to-
night than I would have done if we
had done the Bible study."

And I had learned more from her.
For she had taught me that Biblical
truth is relevant to the child to the
extent that it provides a definition
or an explanation of what he al-
ready "knows," in the deepest sense,
from experience.

But Biblical definition comes later,
with a growing perception. Long be-
fore this, even when he is very small,
we have a constant opportunity and
responsibility to allow [a child] to
grow in the Spirit. Only in our love
will the love of Christ be present to
him, nor have we any hope later of
explaining what, for example, atone-
ment or reconciliation might mean
unless he has already known for him-
self what it feels like to forgive and
be forgiven, and to be accepted even
at one's worst.

This is living itself, in its fullest
sense, with no religious or pious over-
tones, no forcing of a premature def-
inition but a quiet nurturing of the
soil in the hope of future growth.

If we take seriously this underlying
responsibility of spiritual education
in and through our relationship with
our children, we can be free to be
much less anxious than we often are
as Christian parents about the reli-
gious instruction we give them.

We are far too anxious to moral-
ize about and interpret the stories
of the Bible, especially, for example,
the parables, not only ruining them

Continued on next page

What Our Children Have Taught Us

as stories but killing their capacity to speak directly to the children.

This was brought home to me in a recent television broadcast on Sunday schools in which I was involved. The program began with a film of what was reckoned to be a good Sunday school. The children had been learning, or rather the teacher had been instructing them in, the story of the healing of the paralytic. The interviewer then questioned the children about their lesson.

When asked what they enjoyed most about Sunday school, several said that they "liked the stories." When they were asked what this particular story had been about, they managed well to begin with but got confused at the point where the

teacher had apparently tried to force an interpretation and had clearly lost their attention. They tried, some more successfully than others, to reproduce "correct" answers, but the magic of the story had gone.

This is surely not the way to make the Word live for our children. We should rather so present it, telling the stories in the first instance in our own words, as to kindle their imagination and provoke their interest. The most haunting stories for us as children are the ones that ultimately elude us and leave us wondering. These we return to in later life hoping they will at last reveal their secret. And they often do. ◀

To be continued next month

The Beat of an Antique Drum

on that diet it gets precious little nourishment. Unfortunately, however, the malnutrition of the imagination cannot be cured by the imagination itself. It cannot feed upon what it has not seen, and it cannot see what it has not been fed; it is stymied by its own nature. The imaginative solution therefore is a misnomer. It is precisely the solution that does not start with the imagination at all, but with two less exciting but more durable quantities: with an abstract knowledge of principles, and an honest recognition of facts.

We have some principles to rediscover, and some images to build. We are going to have to do it by sitting down, cold-turkey, till we have found the root truths, and by confronting the facts till we stop kidding ourselves about how well it's going. And then, very carefully and very boldly, we must put one and one together. It will not get done by waiting till

we have pictures of what it should look like. Nobody, right now, can imagine the right solution.

Did you hear that? Did you hear the blessed word? It was *Nobody*. Not Gesell, not Ilg, not Spock, not the Ford Foundation; not Paul VI, not Walter Lippmann, not Madison Avenue, and not the Institute for Advanced Studies. It was *Nobody*.

The world is waiting for the brilliant nonentities; it is waiting for us, standing out here in the wings, to pick the thing up in the dark, and, on the basis only of what we *know*, to work it out our own way. Sure we're scared—and doubtful too. And sure we don't know what we're doing, and sure we feel funny and self-conscious and tempted to skip it. But we will make it, provided we are willing to be bold and a little foolish. Imaginative solutions are never imaginable beforehand; dusty truth plus honest fact equals fresh start. ◀

PRESIDING BISHOP AWARDS

Four Diocesan Periodicals Win

The 1965 winners of The Presiding Bishop's Awards for excellent religious journalism are *The Church News* of Pennsylvania, *The Church Messenger* of Central New York, *Oklahoma Churchman*, and *The Piedmont Churchman* of Upper South Carolina.

The Church News and *The Church Messenger* were judged the best newspaper and magazine respectively. *The Piedmont Churchman*, a monthly magazine, and *Oklahoma Churchman*, a tabloid newspaper, won awards for "most improvement."

The awards in the fourth annual competition to promote excellent religious journalism—open to all diocesan publications of the Episcopal Church—were made by a board of judges from the School of Journalism, Syracuse University.

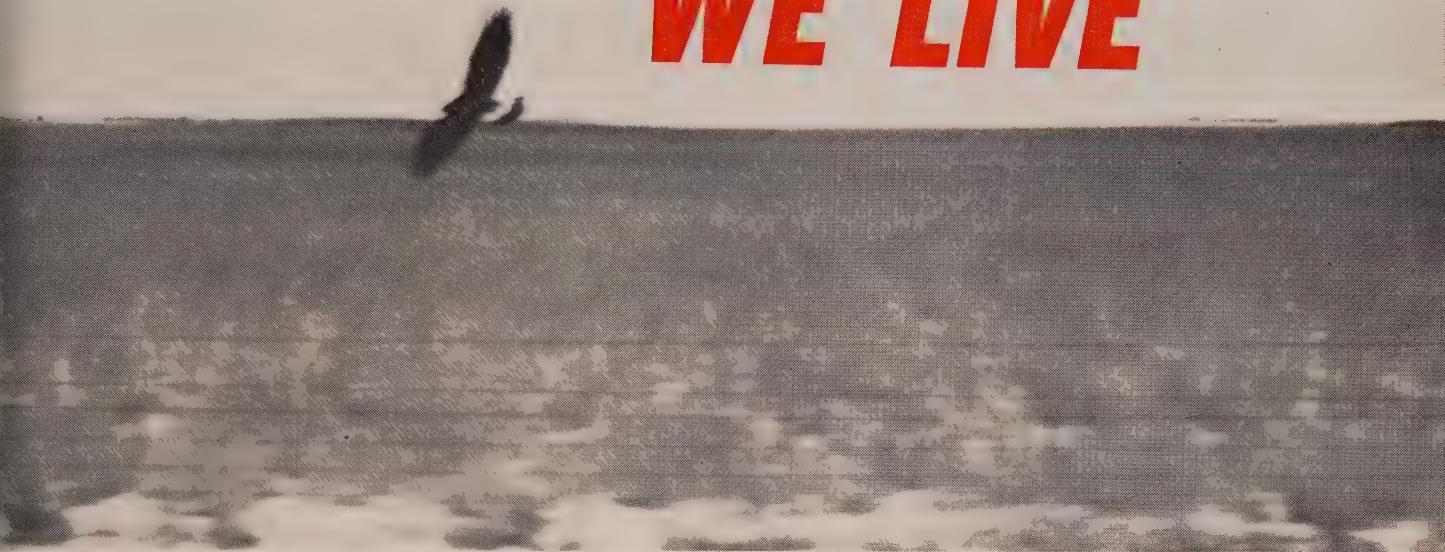
The competition is sponsored by THE EPISCOPALIAN, with the approval of the Presiding Bishop and the cooperation of the National Episcopal Press Association.

Handsome plaques, the gifts of THE EPISCOPALIAN, were presented to the four publications by the Presiding Bishop, the Rt. Rev. John Hines, during the House of Bishops September meeting in East Glacier, Montana. Editors and their Bishops participated in the presentation.

M. Clint Miller is the editor of *Oklahoma Churchman*; and the Rev. Ned Cole, Jr., is editor of *The Church Messenger*. Mrs. Edna T. Bartram and Mrs. JoAnn C. Thompson are the newly appointed editors of *The Piedmont Churchman* and *The Church News*, respectively.

Dr. Robert W. Root, head of the religious journalism program of the Syracuse University School of Journalism, was chairman of the judges. Robert L. Kerns and David M. Thompson, both of the School's faculty, and Kenneth F. Sparrow of the *Syracuse Herald-Journal*; and Elizabeth Thompson served on the board. Thompson is with the Syracuse University Youth Development Center.

TOMORROW IS WHERE WE LIVE



Lone eagle cruises the prairie region where NOVA works to combat natural isolation with modern communications methods.

Using space-age methods in rural South Dakota, NOVA is a dynamic combination of jetlike contrails, communications, and Christianity.

BY BARBARA G. KREMER

IN SOME church circles, the rural ministry, better known to Episcopalians as Town and Country, is retyped as an empty little white church in the corn field, and a parson sowing bean seeds along with Salvation.

True, the United States is becoming increasingly urbanized, and emphasis in the Church has been toward work in the city. At the same time there has been a distinct de-emphasis of the Church's rural ministry, despite the fact that one-third

of all Americans still live outside any city limits.

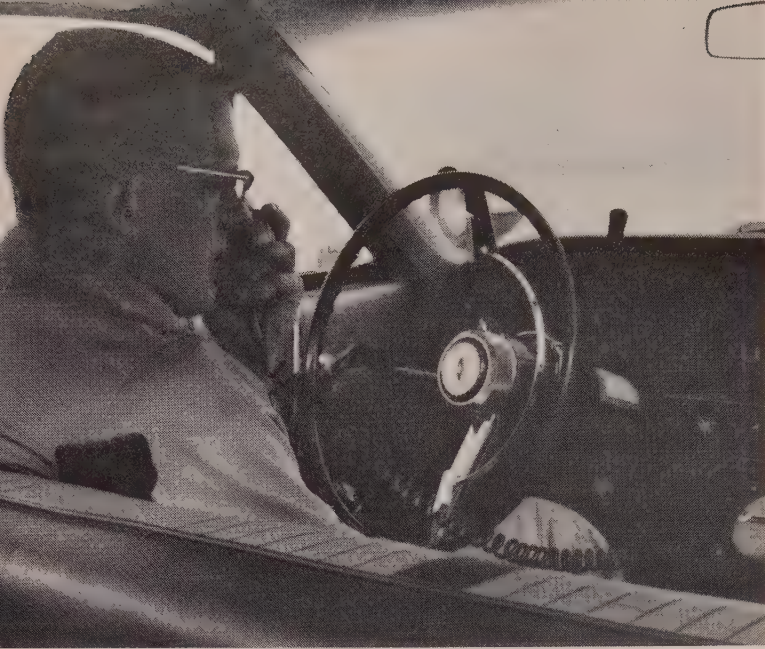
One continuing form of Town and Country work, however, is the pilot projects, officially sponsored by the Executive Council. While the 1964 General Convention was reluctant to initiate new programs in this area, experimental work already in progress did receive continuing support.

One example of these pilot projects is NOVA—"Network Operation by Vector Analysis"—begun in 1963 in Gettysburg, South Dakota. NOVA

is located in a sparsely settled, 5,000-square-mile area which includes Gettysburg, and twenty-seven other communities, in eight counties. Many of the contemporary techniques employed in the NOVA Project are not unique; what makes this experiment exceptional is the fact that it combines a number of these methods into a single, intensive ministry.

No one knows how or when it will end, of course. But we do know it is a dynamic experiment, with much to be learned from it.

One Episcopal clergyman, a veteran of both rural and urban parishes, sums up the whole situation this way: "Thirty years ago Town and Country was 'in,' and nobody paid much attention to the inner city. Now it is just the reverse. Maybe some day we'll realize the 'in' place for the Church to be is anywhere people are."



"Do you copy me?"—The two-way radio installed in his car enables NOVA director Charles Greene to keep in contact with home as he drives over his 5,000-square-mile territory. By using the radio for routine duties such as dictating, he turns the car into an office.



"Yes, I copy you."—At home in Gettysburg, Joyce Greene communicates "in" by walking a few steps into the NOVA office, right next to her kitchen. A skilled radio operator, Mrs. Greene is also secretary, administrative assistant, and working team-mate in the NOVA project—plus the busy mother of five children, ages thirteen to two.

Tomorrow Is Where We Live

In Gettysburg, South Dakota, everything is a "deal": a bunch of teenagers planning a summer outing will talk about "this picnic deal"; a farmer describing a bad storm will speak of "that blizzard deal." And, more and more, there is talk about "this NOVA deal."

NOVA, which in precise definition means "Network Operation by Vector Analysis," was the brainchild of its director, the Rev. Charles F. Greene. "Network Operation," the front part of NOVA's name, is based on Father Greene's notion that a well-trained group of Christian laymen form a natural link between the Church and their neighbors "outside."

"People don't live where they live, you know," says this space-age circuit rider. "They live at their work, at the bowling alley, and so on."

"Vector Analysis" is equally uncomplicated. For example, when a pilot wants to fly from Chicago to Denver, he plots his course allowing for prevailing winds and cross-currents, or else he ends up in Salt Lake City. "By vectoring," Father Greene points out, "you can work in

advance to counteract resistance or distortion, and then you can get where you want to go. In human terms, vectoring is just plain old psychology."

Where the People Are

NOVA's purpose is that of any Christian ministry: to go where the people are, and take the Gospel to them. Its method is to use every form of communication this versatile century has devised.

The project was begun in November, 1963, with approval of the Rt. Rev. Conrad Gesner, Bishop of the Missionary District of South Dakota. A few months later the Rev. Herman Page, associate secretary of the Division of Domestic Mission, and assistant director of the Town-Country Church Institute at Roanridge, in Kansas City, Missouri, enlisted Executive Council support for NOVA as a pilot project.

Father Greene is an excellent pilot for the project. Curate of Christ Church, Gettysburg, he has a hatful of ideas and the energy to try them all.

He also has a car piled with NOVA posters, a series of well-

phrased, illustrated sentence starters, and a new idea for a church project—a "presentation" technique long used by advertising agencies and business groups. Installed in the dashboard of his station wagon is a two-way radio, and beside him is a small transistorized tape recorder, which he uses to dictate letters and sermons, to record group discussions, and to record coffee visits. The tapes themselves are filed as a chronicle of NOVA progress.

Communication by the printed word is another NOVA emphasis. Father Greene has devised brochures and pamphlets to describe NOVA and publishes an excellent newsletter, *Vector*. Originally intended as a local publication, *Vector* now has subscribers in the United States, Canada, and even Great Britain.

From Chitchat to Challenge

One of NOVA's most comprehensive techniques for establishing contact between people is the "visit," progressing as quickly as possible from polite chitchat to the problems that most of us have but are afraid to talk about.

One of these sessions took



Volunteers put up one of the eye-catching signs that identify the NOVA Project area. The use of well-prepared printed material, from road signs to brochures, is another aspect of NOVA's experiment in using modern communications to implement a modern ministry.



Father Greene, in his now-familiar NOVA uniform, pays an informal call on Mrs. Charlotte Vopat of Highmore, South Dakota, a small town several miles from any Episcopal church. On one such visit, he was greeted by a lady who burst into tears, then explained, "This is the first time the Church ever came to me."

recently at the home of an Air Force sergeant and his wife. A diverse group, the guests included a young Roman Catholic wife whose husband was on night duty, a Mormon couple, and a ranking officer who forthrightly announced that he had discontinued churchgoing because it had nothing to do with "real life." Father Greene started the session by giving the presentation of colorful posters explaining NOVA.

The men in the group leaned forward. "Vectoring" was a familiar word to them, but not one they expected to hear from a clergyman.

The Air Force officer was the first to venture a question. "What is the difference between this NOVA idea and regular parish visiting, or just going to church?"

Delighted by the challenge, Father Greene reminded the officer of his earlier comment about the gap between churchgoing and "real life," and surprised the group by agreeing that too many churches have too slight an effect on too many people. "Every week," he said, "I have to deliver a sermon, and watch the oldassy look in the eyes and know I'm not getting across."

During a stint as a Canadian Army chaplain, he continued, he inadvertently walked in on a young married couple during a knockdown, drag-out argument. "This was more real, in terms of their daily life, than that artificial situation in the church on Sunday morning . . . there we talk about 'love' and 'understanding one another.' Here, in the middle of this marital brawl, I could see how we have failed to make these words mean anything."

The group sat silently, thinking. Finally the young wife said, "In other words, you're trying to get people to talk, so they will know others share their problems and then not feel so lonely."

The ice was broken; problems poured out. The officer described one of the problems of his work. "An order for 10,000 U.S. Government pencils ends up with only 8,000 pencils accounted for," he said. "The other 2,000 pencils are written off to 'scrounging.' I can't buy that. It's just plain stealing. But how do you get the idea across?"

The talk became more and more serious, but Father Greene suddenly called a halt. Time had gone by so

quickly, everyone was reluctant to stop. The group wanted to talk more, learn more; a date for a second coffee session was arranged on the spot.

Then, unexpectedly, Father Greene said something about a prayer. A couple of people stiffened. The clergyman had anticipated this reaction, and merely grinned when it came.

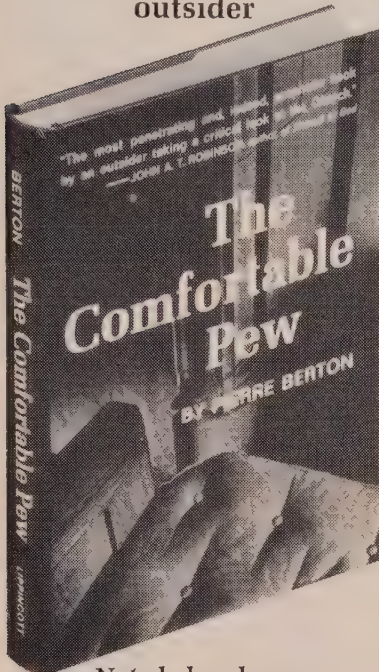
"Do you know," he asked, "that when you visit a friend in the hospital and say, 'I hope you get well soon,' you are saying a prayer? Prayers do not have to be formal petitions. If you think about it, you'll see you pray this way all the time." Everyone relaxed, and found himself almost eager to "pray" this way.

"Superficial Christians"

When Father Greene says that one of his goals is to try to help develop "superficial Christians," he pulls a listener up short. Then comes the lucid, convincing explanation: "Superficial Christianity is a simple, yet demanding, faith which allows the modern Christian to follow his Lord without having to become a Bible

Are you a comfortable Protestant?

Read the most widely discussed book about the Church's shortcomings ever written by an outsider



Noted churchmen urge you to read it:

"His thinking is honest; his writing is clear and his conclusions are well grounded. . . . I hope that many Clergy and laymen of all Churches will read it thoroughly and take it to heart in what is a critical time in the life of the Church."—The Right Reverend JAMES A. PIKE, Bishop of California (Episcopal)

"... a book every churchman ought to read. I have heard the same thing many times from people within the church but when a man stands outside and says it, it may carry more conviction for the brethren."—BISHOP GERALD KENNEDY, The Methodist Church, Los Angeles Area
 "... the most penetrating and, indeed, prophetic book by an outsider taking a critical look at the Church."—The Right Reverend JOHN A. T. ROBINSON, author of *Honest to God*

At all bookstores • \$3.50
 Paperbound \$1.95

J.B. LIPPINCOTT COMPANY
 Philadelphia/New York

Tomorrow Is Where We Live

scholar, layreader, or philosopher. Communication with 'mass man' still leaves him as 'mass man,' but with purpose and fulfillment."

NOVA's coffee visits are one way to establish this communication. Another is the Training for Action program at Christ Church. Essentially, these "T-groups" are lessons in group dynamics, training laymen to lead discussion groups on their own, so that they can train others, and form more and more links in NOVA's "Network."

Even in church school classes the children learn good discussion techniques. It is quite an experience to see a sixth-grade group leader, skillfully guiding a conversation among his peers so that everyone sticks to the point, and everyone has a chance to speak up.

NOVA's Chief Assistant

Father Greene's use of the two-way radio as he travels over the South Dakota flatland on his rounds would, of course, be impossible without a competent "radio man" at the other end—his pretty wife, Joyce. With the two-way radio, she can read him the important mail—and he can dictate an answer which she types and has waiting for him to sign when he returns home.

On occasion, a meeting first set for next Thursday is suddenly switched to seven-thirty tonight. By means of the radio, Father Greene can keep up with events.

The office-residence in which the Greenes live is a pleasant, ranch-type house. The laymen of Christ Church pitched in to build the office addition, to serve both as mission office and NOVA headquarters, and also to make more room for the young couple and their five children ranging in age from thirteen to three. The living area of the house is comfortable and informal. (Tim,

the three-year-old, busy with a plastic toy, casually commands, "I want the wetwo-wockets.")

The Greenes began their marriage, and the young clergyman began his ministry, in a parish in Canada that extended for 5,500 square miles. A voracious reader and alert observer, Father Greene learned to apply proper business procedures to the smallest office, and early became persuaded that efficient communications were vital to his work.

A talented writer, Father Greene began to state some of his views in such journals as *The Canadian Churchman*. As all his ideas and experience started to flow together, he began to yearn for a chance to put them out in one intensive drive. This was the beginning of NOVA.

NOVA is, of course, still in its infancy; it is an experiment, not a formula. There may be additions, perhaps a subtraction of an idea that does not get the hoped-for results.

Nobody knows what the outcome will be, but NOVA will more than succeed if it conveys its already proved theory that a clergyman's time should not be squandered because he lacks proper office equipment, secretarial help, or training in good administrative procedures. A tape recorder and two-way radio may, through NOVA, eventually become standard equipment for rural clergymen.

NOVA, at the least, illustrates how the Church is providing relevant, vital ministry in our time.

NOVA, at best, is an intense program of reaching out to tomorrow. As Father Greene puts it, "Tomorrow is where we live. With us must be given now, that tomorrow may belong to God. . . . As the world moves on, we must not change creatively, not merely by stopgap method of reluctant inept modification."

SECURITY AND THE FULL LIFE

Open Mid 1966

in Retirement Residences
Sponsored by
The Episcopal Church

The most comprehensive health and medical plan ever provided...your own spacious living quarters...superb meals, maid service, recreation facilities...a calm, unhurried life in gracious surroundings with congenial companions. This is the way of life provided by two new retirement residences sponsored by The Episcopal Church in the Diocese of California.

Now Open



CANTERBURY WOODS

garden community in Pacific Grove on Monterey Bay, California

CANTERBURY WOODS on magnificent Monterey Bay in Pacific Grove offers cottages or apartments with spacious bath, closets and kitchenette in a suburban garden setting. Within easy walking distance of shops, theaters, and churches; picturesque Carmel-by-the-Sea is but a few miles away.

ST. PAUL'S TOWERS, overlooking sparkling Lake Merritt, is minutes from downtown Oakland and the cultural and recreational activities of nearby San Francisco. Spacious apartments have private bath with tub and shower, custom-built kitchenette and generous closets. Variety of apartment plans available to meet your exact requirements.

ST. PAUL'S TOWERS

lakeside apartment living
near downtown Oakland,
California



SUPERB CLIMATE. Both Oakland and Pacific Grove are cooled in the summer by Pacific breezes, warmed in winter by the California sun. The mild climate is conducive to your good health and year 'round enjoyment of life.

COMPREHENSIVE HEALTH PLAN. The most complete health plan available in a retirement community is included in your life residency. Each residence has its own professionally-staffed health center. Physicians' and surgeons' bills and cost of hospitalization are, with few exceptions, covered by this unique medical program. Cost of convalescence and rehabilitation also included.

THREE DELICIOUS MEALS DAILY, MAID SERVICE, UTILITIES. Meals with a choice of menu selection are served in handsome dining rooms and are included in your residency. Utilities, linens, wall-to-wall carpeting, draperies, maid service, individually controlled heat, complete laundry facilities, gardening and recreation facilities are also provided.

YOUR INDEPENDENCE ASSURED. Worship where you wish...come and go as you please...pursue hobbies and vocations of your choice. You can retire with complete assurance against dependence on others and the burdens of modern living.

Learn more about these retirement communities today.

Mail Coupon Today for Free Brochure or Phone
San Francisco GA 1-7383 or Oakland TW 3-6775

Retirement Residence, Inc.

235 Montgomery Street, San Francisco, California

Please send brochure and complete information on...

☐ Canterbury Woods

☐ St. Paul's Towers

Name _____

Address _____

City _____ State _____

Telephone _____

(please print)

What the Leopard Seeks

WITH a high-pitched roar, the single-engine Cessna dived toward a gleaming iron roof, then pulled away and winged off over the village. A few minutes later the trim little craft was cutting a wide swath through the tall grass of an ill-tended landing strip on the edge of town. As the Rev. Kevin Engel and his pilot climbed out of the cockpit to await the colleague so recently buzzed, a crowd of tribesmen gathered to stare curiously at the airplane. "Ewweaaaahhhh!" exclaimed one elder. "That's the first bird I've seen that eats grass."

An increasing number of the more than 9,000,000 Swahili- and English-speaking people who live in Tanzania, of whom approximately 8,860,000 (98 percent) are African, 90,000 Indian, 27,000 Arabian, and 23,000 European, are becoming familiar with the "birds who eat grass." For the Church is using every means possible as it wages a desperate war for the soul of the young, 362,844-square-mile nation just below the equator in East Africa. When the Germans first colonized the area in 1886, they named the sisal-, coffee-, cotton-, and diamond-producing land Tanganyika. Following World War I, it passed into British control as a League of Nations mandate, and after World War II remained under the Union Jack as a United Nations trust territory. Then on December 9, 1961, Tanganyika gained its independence; and three years later, after forging a tenuous union with the neighboring island republic of Zanzibar, changed its name to Tanzania.

Perhaps the spirit of Tanzania, and indeed the rest of Africa today, is best caught by the late American au-

*Tanzanian Anglicans
fight for the Cross
amid a host of
adversaries, some
without, some within.*

thor Ernest Hemingway, who was a frequent visitor to Tanzania and used the locale as a setting for some of his famous short stories. In the prologue to "The Snows of Kilimanjaro," he writes: "Kilimanjaro is a snow-covered mountain 19,710 feet high, and it is said to be the highest mountain in Africa. Its western summit is called in Masai, 'Ngàje Ngài', the House of God. Close to the western summit there is the dried and frozen carcass of a leopard. No one has explained what the leopard was seeking at that altitude."

Like their leopard, Tanzanians are currently climbing steep slopes as they

seek new gods. For them the ascent is from a primitive past, up through colonialism, to the heady heights of independence; and their goal is a new meaning, a new sense of spiritual identification. Behind them are patterns of life and loyalties fashioned by epochs of paganism and centuries of Islam. Christianity entered the scene around 1871 when the Scottish Presbyterian missionary David Livingstone met *New York Herald* reporter Henry Morton Stanley at Ujiji on Lake Tanganyika, and the Western world's attention was caught with the now famous greeting, "Dr. Livingstone, I presume." Currently Tanzanians are being carried along by the swift current of nationalism and its attendant demands, while ahead of them looms the ominous shadow of communism's hammer and sickle.

Commenting on this intellectual and emotional ferment that is modern Africa, the Rev. M. A. C. Warren, noted Anglican clergyman, has written: "All the old landmarks are disappearing. Everywhere there is a desperate search for some inner basis of security, some inner assurance which can enable men and women to face the storm. . . . The people of these countries are seeking to find their psychic security by digging deep to their own past. . . . The challenge to Christians is precisely this: that the ethnic religions as well as secular philosophies of life are offering themselves as the basis of the new world civilization. Both deny the relevance of Christianity."

Anthills and Anglicans

Standing against this trend are Tanzania's estimated 2,000,000 Chris-



"The big birds who eat grass," these small MAF airplanes are becoming increasingly familiar to all rural Tanzanians.

tians, a majority of whom belong to the Lutheran and the Roman Catholic Churches. Thus a minority within a minority, the country's 127,570 Anglicans are nevertheless a spirited lot who with their northern brothers in Kenya form the Anglican Province of East Africa. Fighting for the Cross amid a host of hostile adversaries, Tanzanian Anglicans are divided into six dioceses ranging in nature from the nation's new capital, the exotic Indian Ocean port city of Dar es Salaam, to the rugged splendor of Lake Tanganyika.

Nowhere is this battle for men's minds and hearts being carried on with more imagination and vigor than in the Diocese of Central Tanganyika, an outstanding example of Christian soldiers on the march. Established in 1927 by the Church Missionary So-

ciety of Australia, the jurisdiction at the time covered a vast area of ant-hills, arid plains, and no Anglicans; indeed, few Christians of any persuasion. During the past fifteen years, under the direction of the Rt. Rev. Alfred Stanway, Bishop of Central Tanganyika, the number of baptized members has leapt from 32,499 to 100,200, belonging to 1,082 congregations served by over 100 priests, and some 1,000 evangelists. In addition, the diocese currently operates St. Philip's Theological Seminary in Kongwa as well as three Bible colleges, seven upper primary schools, some eighty primary schools, three large hospitals, and one leprosy center. Even now, a startling twenty-four new major building projects are on diocesan drawing boards.

Pointing out that this burst of

building will cost relatively little because of their discovery of a way to use local mud bricks for most of their construction, the Rev. Kevin Engel, the wiry, sun-tanned Australian who is Bishop Stanway's executive officer, explains the phenomenal growth of his diocese when he observes, "Africans need a lot of listening to, much understanding, and a carefully laid out program. Africa has changed in the past thirty years. The Church's approach must change, too."

Blood, Sweat, Tears

Unfortunately, not all churchmen, Anglican or otherwise, fully agree or understand this insight. More and more acute African observers are warning that the Church's problems on this seething continent come from within as well as from without. Too



As executive officer of the Diocese of Central Tanganyika, the Rev. Kevin Engel contacts many of the jurisdiction's remote outposts daily, using a two-way radio which enables him to keep communications circulating at all times.



An accomplished commercial artist from Australia, Miss Patricia McIntosh is learning Swahili at the Church Missionary Society Language School in Nairobi, Kenya, before beginning her new assignment with the Central Tanganyika Press.



What the Leopard Seeks

many churchmen, they explain, have failed to sense the meaning of modern-day Africa.

For instance, some churchmen, while coming to terms with the problem intellectually, seem unable to shuck the cocoon of emotion from colonialism and still feel that a church is not a church unless built of stone in Gothic design. Others insist on treating the African as a child instead of as an equal. Still more have dealt high-handedly with such African traditions as polygamy and female circumcision, often causing whole congregations to break away from established bodies to form their own churches. These unshepherded splinter groups sometimes fall under dubious leadership, such as the case recently reported in the world's newspapers when one Alice Lenshina set herself up as the prophetess of the Lumpa Church just below the Tanzanian border in Zambia. There she adopted a strict code of Christian ethics, but instituted a number of less-than-desirable practices. One was to play the recorded speeches of Sir Winston Churchill over and over, then tell her credulous followers that they were listening to the voice of God.

Neither will the cause of Christianity be advanced in the future by the somewhat legalistic pietism practiced in many African churches. Begun in part by a movement known as the Revival which sprang up in Uganda over a decade or more ago, this attitude cuts across denominational lines. Those adhering to the viewpoint tend to be intolerant of other foibles and withdrawn into their own little group; they reject the world and consider themselves citizens of heaven. One Anglican Revivalist once told a U.S. visitor that those who smoked, drank, or went to dances were doomed to a fiery hell.

Nor has the Church, by teaching a rather simplified theology, taken into account the deep spiritual insights which exist in the African soul. The Rev. John V. Taylor, General

secretary of the Church Mission Society of the Church of England, asserts in his excellent book *The Primal Vision*: "By confining the Kingdom of God within the protective walls of the unconscious and the rational [the Church] has left untouched the great deep of the subliminal, and unredeemed the glories of the elemental energies of man. The incalculable has been left out of account, the supernatural played down, the mystery glossed over. The too-cerebral religion has no answer for young Africa."

Christ's Air Force

Of course, Anglicans in the Diocese of Central Tanganyika are not free from all these ills, but they do approach the Church's present dilemmas with a great deal of common sense. When Bishop Stanway and his staff realized they could not stay in close contact with their far-flung outposts by the usual methods, they took to the air. First they consulted the Missionary Air Fellowship, an international organization founded after World War II by ex-fighter pilots

from the U.S. and British air forces who wished to turn their flying skills from destruction to the service of Christ. Now, with a pilot and plane stationed in Dodoma, their see city, they are able to maintain an almost constant dialogue engendering fresh ideas and deeper understanding with even their remotest mission station in the smallest of African villages.

They have also founded a new leprosy center which is something of a departure from the rule in that patients earn and learn while they heal. The up-to-date 100-bed hospital,



These Tanzanian schoolboys are learning their reading, writing, and arithmetic in one of the numerous small, one-room schoolhouses supported by the Anglican Church. Sometimes they have to take time off to repair the cracked mud walls.

What the Leopard Seeks

laboratory, and nearby cottages for the convalescent are located on a model farm at Hombolo, some forty or fifty miles from Dodoma. Director George Hart, a slight, wind-hardened, New Zealand clergyman, cleared the land with his own hands several years ago. Currently, with the help of the patients, he has fifty acres planted in both locally proven and experimental crops, as well as running some fifteen

head of cattle on another 200 acres of scrubby bush land. By working with him, the patients are not only keeping themselves occupied, but they are helping to earn their board by supplying food for the center's tables, and learning new farming methods which, upon release from the hospital, they take back with them to their family *shambas*. "We operate on a shoestring and a prayer," confesses

Mr. Hart. "When the Lord sends fifty pounds [about \$150] we use until it runs out, then we pray for more."

Unhappy Footnote

Just at press time, the Tanzania diocesan office informed us that the Hombolo Leprosy Center has been severely damaged in a fire, started by a faulty heater. Thanks to the heroic action of staff members and local residents—who fought the flames with water hauled in buckets from a lake nearly half a mile away—no one was hurt. The roof of the hospital was completely destroyed, along with blankets and other bedclothing; the estimated damage to the Center is \$15,000. American students from the Episcopal Voluntary Service Project in Central Tanganyika have been helping to clear away the debris. According to a staff official at the hospital, the situation is acute because "we don't know where the rest of the hospital can be used, but we hope we can go ahead with repairs in spite of the lack of money. . . ."



In crisp white hats and spotless uniforms, a group of trained nurses leave the chapel services to return to their duties at an Anglican hospital not far from Dodoma.



Two women pass an Anglican chapel on a back country road. The one on the right carries her burden in a scarf bearing the likeness of President Julius Nyerere.

By far their most important innovation to date is the diocese's literacy program headquartered in Dodoma. This includes a literacy center which trains teachers, who then travel throughout Tanzania and Kenya instructing the people how to read and write; a series of bookshops; and the Central Tanganyika Press, a pioneering publishing venture for the Church in East Africa. Kevin Engel, who among his other duties serves as the Press's editor-in-chief, says that the acute need for such an enterprise became apparent to him when, upon first arriving in Tanzania, he visited a boys' school and found only one textbook for every six pupils. Tightly little groups surrounded each volume, learning to read it from all angles of the compass. Soon he was confounding CMS authorities in Australia with heretofore unheard-of requests for missionary editors, missionary writers, and missionary commercial artists.



These fierce and colorful Masai spearmen cause nary a ripple while browsing through an Anglican bookstore in Dodoma.

Since then the Press has produced twenty-six highly professional titles, ranging in language from English to Swahili to Chigogo, Kikaguru, Luhaya, and Kirundi. But not all the literacy problems have been solved as yet, admits editor Engel, as he recalls the sad but amusing story of his return a short time ago to the same boys' school. There he found that each student now had his own book; although some of the boys were reading in the orthodox manner, others were holding the volumes sidewise, and still others insisted on viewing their books upside down as they had originally been taught.

Cross Versus Isms

There is nothing amusing, however,

in Christianity's struggle with the swarm of potent forces now loosed in Africa. Animism, the Church's oldest adversary, is still very much alive. Away from the gleaming cities, deep in the bush, spirit doctors continue to practice their ancient pagan arts. Spirits are coaxed out of trees, curses are levied on enemies, and fetishes of leopardskin are worn to ward off illness. Although John V. Taylor makes it clear in *The Primal Vision* that the Church could learn many valuable lessons from the animistic body of belief, especially their awe of nature, there can be no question that it can also do much harm. One nursing sister in an Anglican hospital reports walking into her ward one day to find a group of men around the bed of a

patient recuperating from a simple fracture of the leg. Asking a frightened African dresser what they were doing, she was told the men were giving their fellow villager the evil eye. Chasing them away immediately, she went to her patient; but the formerly healthy man had already begun to sink rapidly and, despite all her medical skill, died that night.

The crescent of Islam first came to East African shores as early as the eighth century when Arab refugees fled from Oman across the Indian Ocean. They did little to establish their faith, however, for some 500 years. Then, from the middle of the thirteenth century until the end of the fifteenth, a missionary zeal enflamed the Muslim community; and

**Encourage home worship
with this unique aid**



MY DEVOTIONS

**The magazine used by
155,000 CHILDREN
8 to 13 years old**

Teach *early* — to your child or Sunday school classes — the joy of private meditation! Brief, lively readings and modern format hold a child's interest, show how Christ affects today's world. Includes suggested Bible reading and prayer. Published monthly. Per year, \$1.50 — 50 or more to one address, 30¢ a quarter. Rewarding for every young person.

Order bulk subscriptions!

Concordia
PUBLISHING HOUSE
3558 S. JEFFERSON, ST. LOUIS, MO. 63118

BEST SERMONS

Read the best sermons of the month in "Best Sermons" magazine.

The ten best sermons of the month are printed in this handsome publication, which is beautifully illustrated.

There also are short statements—inspirational, humorous, and informative—from many other sermons from all over the country.

You'll get a full month's enjoyment from "Best Sermons" for only 50 cents a month.

Please give me a one-year subscription to "Best Sermons" magazine. I understand that it costs me only \$6.00 a year and I can cancel my subscription anytime I am not completely satisfied with it.

Name _____

Address _____

Please mail to: Box 6, Prol Publishing, 561 Riford Road, Glen Ellyn, Illinois.



Wiry and wind-hardened, the Rev. George Hart of New Zealand, who has carved model farm out of harsh bush country by hand, typifies today's African Anglican

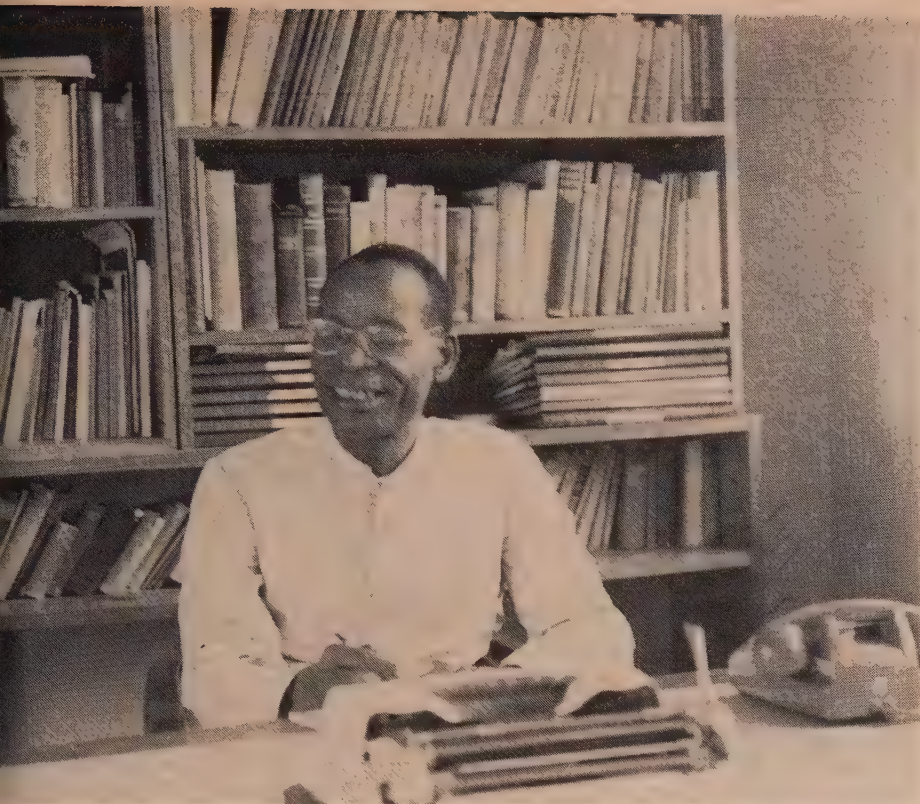
What the Leopard Seeks

they moved down the coasts of Kenya and Tanzania spreading their trade, culture, and faith. There followed another five centuries of quiescence until the present era, when experts see, and statistics seem to show, another wave of proselytizing fervor in the making.

A more recent arrival is nationalism and its by-products. Following World War I, the juices of freedom began to flow strongly in African veins. Too often Christians either opposed or remained aloof from such independence-seeking groups as the Tanganyika African National Union. Now that T.A.N.U. rules the nation and its name has become a symbol of liberty, its members often associate the Church, sometimes justly and sometimes unjustly, with Western colonialism. Evidence of this is the fact that many of Tanzania's leaders were educated at mission schools and brought up in the Christian faith, yet today seldom attend church. Nor is this attitude confined to the upper echelons. Everyday citizens are some-

times diverted from their church responsibilities by their avid participation in the near-religious adoration of their new political leaders. The visitor to Tanzania receives quite a start the first time he sees the scholarly face of President Julius K. Nyerere incorporated into the design of a cotton sarong and riding rhythmically on the backside of one of his devoted female constituents as she walks down the road toward the market.

Close on the heels of nationalism is a new sort of secular materialism that has begun to pervade the African conscience. All over the continent, the people are experiencing a new sense of dignity and an awakened hope for a better life. The pietistic attitude of many of the churches has ceased to be meaningful to the country man wanting to trade his loincloth for a new pair of slacks, or to the city dweller trying to get out of his mud hovel into a new prefabricated house. Coins that once went into the collection plates now go for radios, wristwatches, or electric irons. Many peo-



One of the growing number of African bishops in the Anglican Church in Africa, the Rt. Rev. John Sepeku now heads the newly created Diocese of Dar es Salaam.

ple who used to attend Sunday night vespers are now at a sporting match or watching the latest U.S. Western playing at the local cinema.

Last and so far least in the contest for the African soul is communism. Although the U.S.S.R. has delivered 1,142 tons of arms, ammunition, and military vehicles to Dar es Salaam, the Chinese have topped them with arms and ammunition alone. Before the merger, Zanzibar's government definitely leaned toward the oriental Reds. Chinese officers have moved into a large military camp in Central Tanganyika to train Mozambique refugees as freedom fighters so that they may return to their homeland and overthrow the Portuguese colonialists. Under the terms of a recent trade agreement with Communist China, Tanzanian shops are full of mandarin oranges, Chinese bicycles, and canned bamboo shoots.

Yet so far the Tanzanians and the other new neighboring republics seem primarily interested in trade and aid,

not doctrine. Certainly Tanzania's mild-mannered Roman Catholic president, Dr. Julius K. Nyerere, seemed to give this impression when he warned during the visit of Chinese Premier Chou En-lai a short time ago, "Neither our principles, our country, nor our freedom to determine our own future are for sale."

The Good News

If sheer enthusiasm, coupled with the imagination and intelligence already cited, can restore the Church to the place it once held in African life, the Diocese of Central Tanganyika might well be the location of such a forthcoming renaissance. With his usual vitality, Bishop Stanway has launched a new plan, already receiving some support from the Diocese of Western Massachusetts and the Church in Australia. This project sends scores of evangelists up and down the Great North Road, a historic trade route running from Cairo to Cape Town. These men gather up their families, friends, and some-

LIVELY AS A TEEN-AGER,
TALKS IN TEEN TERMS...

SPIRIT



LIFE-
SIZE
format

NEW
IDEA

in Christian magazines!

For ages 12-17, edited by Walter Riess, author of teen-age books! This colorful monthly magazine sparkles with teen-age writings, dramatic photos of teens at work, school, play, church. Materials for youth groups, Bible classes, individual reading... in Life-size (10½" x 13½") format. Year, \$2.00 —5 or more to one address, \$1.80

Order for your entire group!

Concordia
PUBLISHING HOUSE
3558 S. JEFFERSON, ST. LOUIS, MO. 63118



STERLING SILVER LAVABO

Diameter 5 inches \$40.

The traditional form is enhanced by a raised Celtic Cross

Fine Communion Silver
Altar Appointments

Special Memorials designed to conform with every need in carved wood, wrought iron, mosaic, etc.

Louis F. Glasier

Church Craftsman

40 West 57th Street, New York 19
Phone: 212 CI 6-2207

ST. MONICA'S HOME

125 HIGHLAND ST.
ROXBURY 19, MASS.
under care of

Sisters of St. Margaret

THE GUILD OF ALL SOULS

A prayer group pledged to pray for the departed members of the Guild and for all the Faithful Departed. Open to Communicants of the Anglican Church. Provide that prayers will be offered for the repose of your soul by joining the Guild.

THE REV. MALCOLM DeP. MAYNARD, D.D.

Superior-General

For further information address

The Secretary-General, Guild of All Souls
32 Tenmore Road Haverford 3, Pa.

Spiritual Healing

Healing belongs in the Church

Do you read SHARING, a magazine devoted to spiritual healing, telling what is being done and what you can do to fulfill Christ's command: "Heal the Sick!" Published monthly—16 pages—\$1 for 6 mo., \$2 a year. Send for sample copy. International Order of St. Luke
2243 Front Street San Diego 1, Calif.

CASSOCKS — SURPLICES

CHOIR VESTMENTS

EUCCHARISTIC VESTMENTS

ALTAR HANGINGS—LINENS

Materials by the yard. "Kits" for Altar Hangings, and Eucharistic Vestments.

All Embroidery is Hand Done.

J. M. HALL, INC.

Tel. CH 1070 14 West 40th St. New York 18

What the Leopard Seeks

times their whole villages, and go marching off along the 440 miles of the road that cuts through their diocese, preaching the Christian Gospel to pagans, Moslems, nationalists, secularists, communists, and anyone else who chances by. Many a sleeping resident of a roadside community has been awakened from his noontime nap to see a strange Gypsy-like caravan, pots and pans clanking, children crying, goats bleating, descending upon him through the heat waves as its leader calls out, "Praise God, brother! We come to give you the Good News of a risen Lord."

Indeed, if the Church can place its fingers on the rapid pulse-beat of independent Africa, there will be good news throughout the continent, and glad tidings for Christians everywhere. With the Grace of God, support from their fellow Christians around the world, and a new-honed sensitivity to the developing continent, churchmen who led Africa into the modern era can continue to provide the leadership Africa so vitally needs for the future.

For as Canon Taylor says in *The Primal Vision*, the Church must turn the reins over to Africans as soon as possible, leave much of its Western orientation behind, and become truly African if it is to remain a force on the continent: "An honest meeting between Christianity and the African world view may be creative on the frontiers of the Church, it may be even more creative within the body of the Church itself. . . . It is at the danger point, the point of interchange and temptation, that a true African theology will be born, not out of syncretism, but out of understanding."

NEXT MONTH

In November, THE EPISCOPALIAN will visit Zambia in the Province of Central Africa, where a hard-working U.S. Episcopal laywoman is spearheading an exciting project to train new African leaders to meet the troubled days ahead.

Emkay®
THE
FINEST
NAME
IN CANDLES

Never a "Too-Busy Signal" when you CALL THE MAN FROM EMKAY

Prompt, willing service when you need it . . . that's the motto of the Emkay Man, the one dependable source for all your Church candle requirements.

For one thing he's a resident representative, never more than a short phone call away.

For another, he carries a complete line . . . the industry's largest. No "shopping around" necessary!

And for still another, the products he sells bear the name Emkay, your assurance of utmost quality at the lowest possible prices.

Mail coupon for free catalog and complete details.



Candlelight Service Sets



Economy Candle Followers



Eucharistic Candles



Baptismal Candles



Olivine Sanctuary Candles



A Division of
**MUENCH-KREUZER
Candle Co., Inc.**
SYRACUSE, N. Y. 13201

TEL. GR 1-6147

CHICAGO 11: 439-447 E. Illinois Street
No. Pier Terminal

Western Division—LOS ANGELES 58:
2031 E. 51st Street 2306 E. 48th Street



QUALITY CANDLES

MAIL COUPON NOW

MUENCH-KREUZER CANDLE CO., INC.
Dept. F-105, Syracuse 1, N. Y.

Please send your new 16-page, illustrated catalog of Church candles and accessories.

☐ Have representative call.

Name.....

Address.....

City and State.....

ALBERT CAMUS
The Artist in the Arena

by Emmett Parker

An examination of Camus as journalist which brings into clear relief his development as *artist engagé* and his role as critic of politics and society.
262 pages \$6.00

THE NORTHMEN TALK
A Choice of Tales from Iceland

edited and translated by Jacqueline Simpson

A splendid collection of stories illustrating the life and variety of the literature of the adventuresome medieval Northmen, with a foreword by Eric Linklater.

320 pages \$5.00

NATIONALISM IN MODERN
ANGLO-IRISH POETRY

by Richard J. Loftus

Professor Loftus has drawn on a wide knowledge of the Irish environment, history and popular values for this imaginative study of the nationalistic elements in the works of such poets as Yeats, Stevens, Clarke, Colum and A. E.

374 pages \$6.50

VISION AND VERSE
IN WILLIAM BLAKE

by Alicia Ostriker

Alicia Ostriker brings both a poet's and a scholar's eye to this sensitive and probing study of Blake's poetic craft, as she analyses his early stylistic innovations and the unorthodox and original technique of his later poetry.

256 pages \$6.00

THE BROKEN WORLD
OF TENNESSEE WILLIAMS

by Esther M. Jackson

A critical study which offers a comprehensive analysis of the form of Williams plays and relates him to the main trends of contemporary American drama.

208 pages, 5 illus. \$5.75

THE ART OF
"THE CANTERBURY TALES"

by Paul G. Ruggiers

An exploration of the relationship between Christian morality and the structure and art of Chaucer's *Canterbury Tales*, in which the author analyzes the themes and contents of the narratives.
284 pages \$6.00

ROMANTIC POETS
AND EPIC TRADITION

by Brian Wilkie

An examination of some of the longer poems of the English Romantic movement which shows that these poets did not reject but used and adapted past traditions of epic poetry to enrich their verse.
288 pages \$6.50

DARK PASSAGES
The Decadent Consciousness
in Victorian Literature

by Barbara Charlesworth

A fresh interpretation of the "Decadent" movement in nineteenth-century English letters, with discussions of Wilde, Johnson, Symonds and Pater, among others.

172 pages \$5.00

THE STORY OF MY BOYHOOD
AND YOUTH

by John Muir

A frank and charming account by a distinguished naturalist and inventor of his early years in Scotland and on a pioneer farm in Wisconsin.

246 pages, 9 illus. Paper \$1.95
Cloth \$6.00

THE ENGLISHWOMAN
IN AMERICA

by Isabella Lucy Bird

Foreword by Andrew H. Clark

A perceptive, unprejudiced commentary upon the vigorous young United States as seen by a distinguished English traveller of the 1850's.

480 pages Paper \$2.45
Cloth \$6.00

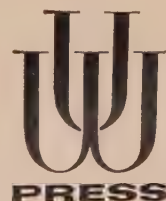
ORDER FORM. Please send the following on fifteen-day approval:

_____ @ _____

_____ @ _____

Name _____

Address _____



THE UNIVERSITY
OF WISCONSIN
PRESS

Post Office Box 1379
Madison, Wisconsin 53701

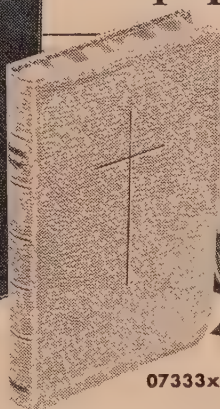
OXFORD BIBLES

AND PRAYER BOOKS

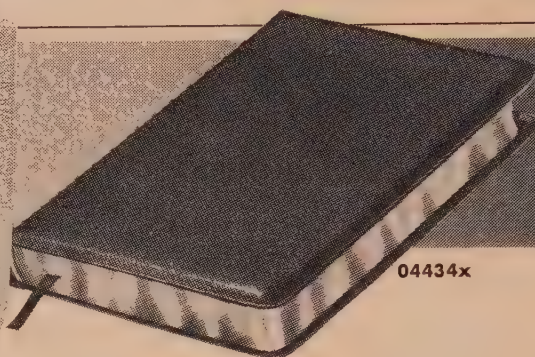
Your finest selection in quality editions,
popularly priced



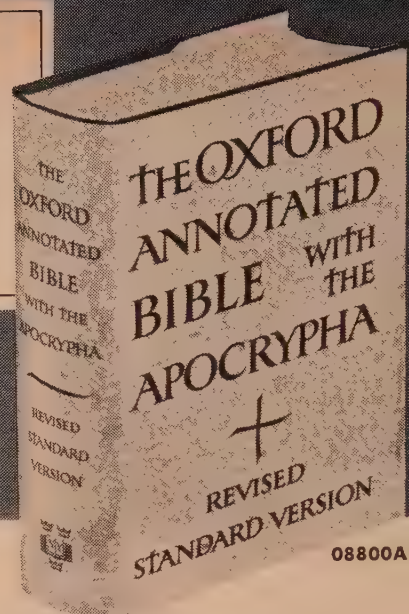
07312x



07333x



04434x



08800A

In the Authorized King James Version—

COMPACT REFERENCE BIBLE

Features the new Oxford Clarified References — a simplified center-column reference system. Concordance, New Oxford Bible Maps with Index. French Morocco, half circuit, simulated leather lining, round corners, gold edges. Clear black type. 5 1/8 x 7 1/8 x 3/4".

03383x. \$9.50

RED LETTER CONCORDANCE BIBLE

All the words of Christ appear in red letters. With 100,000 Chain References, Family Record, New Oxford Bible Maps with Index. Morocco Grain Calf, half circuit, simulated leather lining, round corners, red under gold edges. Black face, self-pronouncing type. 5 x 7 1/4 x 7/8".

04434x. \$12.50

Also available in regular edition —

04334x. \$11.75

THE BOOK OF COMMON PRAYER

The most widely accepted editions, matchless in craftsmanship and design. Each contains the Custodian's Certificate, assuring complete textual accuracy. Handy size, 3 5/8 x 5 5/8 x 3/8".

White Simulated Leather, limp, round corners, silver edges, silver cross, silver roll. For Baptismal, Confirmation or Marriage Certificate, specify BC, CC or MC. Gift boxed.

07312x. \$5.75

French Morocco, limp, round corners, gold cross, gold roll. For Confirmation Certificate, specify CC. BLACK, red under gold edges; BLUE or RED, gold edges.

07316x. \$7.50

Hand Grained Morocco, limp, round corners, gold edges, gold cross, gold roll.

07333x. \$8.50

x indicates Ultrathin Oxford India Paper edition.

In the Revised Standard Version—

THE OXFORD ANNOTATED BIBLE

America's fastest-selling study Bible offers authoritative page-by-page commentary on the accompanying text. With Cross References, Introduction to each Book, Index to Annotations, special articles on Bible land geography, history and archaeology, and New Oxford Bible Maps with Index. 1,600 pages. 5 3/4 x 8 5/8 x 1 1/2".

Cloth, over sturdy boards, square corners, stained top. Printed jacket.

08800. \$7.95

Moroccoette, limp, round corners, red under gold edges. Presentation Page.

08801. \$12.50

THE OXFORD ANNOTATED APOCRYPHA

This companion volume is a complete book and may be used independently. With running commentary, Cross References, Introduction to each Book, Index to Annotations, Chronological Tables, and endpaper maps. Cloth, over sturdy boards, square corners, stained top. Printed jacket. 320 pages, 5 3/4 x 8 5/8".

08100. \$3.50

NEW!

THE OXFORD ANNOTATED BIBLE WITH THE APOCRYPHA

For the first time, a convenient one-volume edition of the two widely acclaimed works. With special introductory material, including list of differences between the Roman Catholic Douay Version and the RSV Bibles. New full color maps for the Apocrypha. Cloth, over sturdy boards, square corners, stained top. Printed jacket. 1,925 pages. 5 3/4 x 8 5/8".

08800A. \$10.50

All of these RSV editions are printed in large type on specially manufactured Bible paper.

Oxford—America's Gift Bible Since 1675

At your bookseller



OXFORD UNIVERSITY PRESS / New York

MRI is...

MRI IS GROWING UP.

Baptized in Toronto, confirmed in St. Louis, MRI is now a member in good standing of the Anglican Communion. And like all teen-agers—amateur adults—MRI is going through awkward, tiresome stages. There will be many cries of, “Oh, stop treating me like a child!” And just as many, “By the time I was your age, I was buying my own clothes . . .”

MRI IS A RUG.

For some, it is a magic carpet to transport them to a new and deeper and different faith. For some, MRI is merely a handy place to sweep unwanted trash.

MRI IS A CLOSET.

Some will be showcases, complete with shelf edgings and matching boxes for shoes and hats. Others will be bear-traps for the unwary door opener. But like any and every closet, you'll only get out of it whatever you put into it.

MRI IS A THEATER.

The script is ready; it was written in Toronto. Backers have agreed to finance part of the show, but more angels are needed. Auditions are being held for scores of players. The marquee already carries the name of the lead—Overseas; it remains to be seen if the co-star—Domestic—can achieve equal billing. The sheer magnitude of the production has led some to opine, “Oh, just another extravaganza.” Others, noting the caliber of the Producer, look forward to a long run.

MRI IS A BLANK SHEET OF PAPER.

Some will doodle on it; some will draw cartoons. Some will write letters, newsy and glowing; some will write only letters of complaint. Some will label it MRI and carefully file it away for further information and future action. Some will compose a litany of love on it.

Gandhi is said to have remarked, “Christianity is a marvelous theory. It is too bad it has never been practiced.” A wry and witty observation, there are nevertheless several retorts to it. Perhaps MRI falls into the same category.

MRI IS MANY THINGS.

MRI is still a blank page in the perspective of Christian history. Let's not proofread it until it has been written.

THE ABC'S OF MRI

A

is for **ADOPTION**: every school and station in Melanesia is adopting a village somewhere in the diocese and paying for a catechist . . . is for **ANGLICAN LITERATURE SOCIETY**, enabled by the Church Mission Publishing Company in Connecticut to print books and pamphlets in Chinese for distribution in South East Asia . . . is for **ADVENT OFFERING** from the Diocese of South Carolina, which is being used to build a new school in Guatemala.

B

is for **BICYCLES**, second-hand ones being repaired and shipped, along with a number of new ones, by a men's group in the Diocese of Albany to priests in Uganda for jungle travel . . . is for **BUNSEN BURNERS & BEAKERS**, part of the science equipment for a school in Syriam, Burma, contributed by England's United Society for the Propagation of the Gospel . . . is for **BINOCULARS**, urgently needed by a ship's captain in Melanesia, provided by the Diocese of East Carolina.

C

is for **CATERING FOR COLOMBIA**, a catering service established by women of a twenty-six-family mission in South Dakota to raise money for half the salary of a Colombian trainee at Barranquilla's Literacy Center . . . is for **COTS** for hospitals in South Africa, contributed by the Churchwomen of Western Michigan . . . is for **CESSNA**, sent by Tennessee to Liberia, enabling the bishop to fly in a matter of minutes into areas where trips formerly took many hours on foot and by boat.

D

is for **DOCUMENT**, the Toronto statement on Mutual Responsibility and Interdependence which has initiated a twentieth-century Pentecost . . . is for **DEHYDRATED DIETARY FOODS** for a hospital in Zululand, sent by the Episcopal Churchwomen in Skokie (see J) . . . is for **DISPENSARY**, in mountainous Apayoa, the Philippines, provided by the Diocese of New Mexico and Southwest Texas . . . is for **DEFICIT** of a college in the Sudan, being met by the Good Friday Offering.

E

is for **ELECTRICITY**, finally available in a hospital in Zanzibar—now if only they had a sterilizer and a refrigerator . . . is for the **EDUCATION** two Liberian girls will receive thanks to the Churchwomen of Newark . . . is for **ECUMENICITY**, such as that in Ghana, where church union is being considered and where joint works in the Volta River hydroelectric project are planned by Anglicans, Methodists, Presbyterians, and the Salvation Army.

F

is for **FARMERS** in the Philippines being helped by a cooperative association conceived by a clergyman in Upi, which will provide legal advice, loans, and warehouse facilities . . . is for **FIFTY-FIFTY** giving, whereby one-half remains in the diocese and the other half goes out of the diocese for mission . . . is for **FIJI** in Polynesia, which has sent the equivalent of \$70 American to the Diocese of Los Angeles for Prayer Books and Hymnals in new missions.

G

is for **GIVING**, more blessed—and a great deal easier—than receiving . . . is for **GERIATRICS HOME**, fourth such in the Diocese of Oregon . . . is for **GUIANA**, where the Archbishop has asked every individual member of the church to increase his contribution by at least one-third . . . is for **GIRL GUIDES** in Gela, in the Solomon Islands, who requested an American flag and were sent one from the Veterans of Foreign Wars through the Diocese of East Carolina.

H

is for **HIGH SCHOOL** equivalency tests, a project of a Missouri parish which helps adults without high school diplomas pass state tests . . . is for **HOUSE OF FRIENDSHIP** in the Abdelhyeh Village, Jordan, being built with funds from Episcopal Churchwomen in Central New York . . . is for **HOMES** for clergy and catechists in Nyasaland, the gift of Ohio seminarians . . . is for **HURT FEELINGS**, which we hope no one will have because of being left out for lack of space.

I

is for **INTERDEPENDENCE**, interlocking relationships in the Body of Christ . . . is for **IDEA**: the Maine diocesan magazine has a "MRI Parish of the Month" as a regular feature . . . is for **INTERNATIONAL STUDENT HOSTEL**, former Dean's residence at All Saints' Cathedral, Milwaukee, being renovated for overseas students in the area . . . is for **INDUSTRIAL TEAM MINISTRY** in Bangalore, endeavoring to help Christians in South India relate their faith to their work.

J

is for **JEWELRY** and other handmade gifts sent to a Skokie parish by fellow Christians in Zululand (see M) . . . is for a **JAPANESE** clergyman whose work in Alaska this summer was made possible by a parish in Virginia . . . is for **JOINT MINISTRIES**, such as the five-way one in Detroit, and the two-way one in Baltimore, where each parish keeps its separate identity, but all combine resources of finances, space, and personnel to provide a united ministry.

*The potential for variety
in Mutual Responsibility and
Interdependence, the limitless
scope for creativity,*

*and imaginative response,
and the beginnings of some
exciting chain reactions are
evident in this abecedary.*

K

is for **KITCHEN SINK**, the only thing not being sent by someone somewhere—and we'd hesitate to swear to that . . . is for **KOREAN KIDS** helped by a chapel in Maine which is temporarily quartered in a rented storefront . . . is for **KAMBA**, where one African priest, working in an area with a perimeter of 450 miles, will now be helped by an African worker, and an agricultural specialist will be transferred to the region, both by action of the Anglican Church in Canada.

L

is for **LOCAL CONCERN**, such as is being shown by the Dioceses of Erie and Atlanta in including specific community action projects in their MRI programs . . . is for **LIBRARIES**: one at a seminary in Tanzania, assisted by a Milwaukee parish; one in Canberra for the Australian Church and community, inspired by help from a Pennsylvania parish . . . is for **LAITY, LAITY, LAITY**, increasingly involved in a tremendous variety of studies and actions everywhere.

M

is for **MUTUAL**, which means that there are no one-way streets in the Kingdom of God . . . is for **MONEY**; proceeds from auctioning off the jewelry and gifts (see D and J) were sent back to Zululand for other needs there . . . is for **MANPOWER**, and the sharing of it, such as the Diocese of Coventry's "lending" Canon Eric A. Buchan to Zambia for a few months . . . is for **MISSION OVER THE MOUNTAIN**, newly initiated by a parish in the Diocese of Newark.

N

is for **NICARAGUA**, which sent a clergyman experienced in training catechists and working with aborigines to help us with our work in the Rupununi in Guiana . . . is for **NATIONAL** involvement, also called for in the Document, and to which the response of our Executive Council has been laudatory . . . is for **NURSE**, a young lady from Tulsa who is serving at a hospital in Zululand . . . is for **NEEDS OF OTHERS**, to be put before our own secondary considerations.

O

is for **OVERSEAS** exchange student programs, such as in Los Angeles and Indianapolis . . . is for **ONONDAGA** Indian Reservation, where the Diocese of Central New York financed a summer Bible school . . . is for **OVERPAYMENT** of their "missionary objective" by a parish in Long Island, after a fund-raising program with the prime purpose of raising money to give away . . . is for an **OPERATING ROOM** in Vellore, India, provided by a parish in Pennsylvania.

P

is for **PRAYERS**, most important of all, and the one thing every single one of us can contribute to MRI . . . is for **PEOPLE** working in Guatemala, paid by funds raised by women of an Austin parish . . . is for **PRINTING PRESS** for Tanzania, for which clergy of the Diocese of Virginia signed a note in order to provide this urgently needed item at once . . . is for **PIGS TO THE PHILIPPINES**, arranged for by the Massachusetts Department of Christian Social Relations.

Q

is for **QUOP**, Kuching, which celebrated a centenary of Christianity by repairing their church, with help from the United Society for Propagation of the Gospel . . . is for **QUOTA**; the Diocese of Pittsburgh, having met their 1964 quota, undertook the first Project for Partnership to be approved by Executive Council . . . is for **QUEBEC**, which gave a church and catechist's house to Fochville, South Africa, where services have been held in a collapsed schoolhouse.

R

is for **RESPONSIBILITY**, such as that shared by three parishes in Missouri to provide worship for Episcopal students at a nearby college . . . is for **RECEIVING**: When the Diocese of Southwark received \$1,400 from tiny Barbados, the bishop commented, "This has shaken up a great many people in the richer parishes in my diocese!" . . . is for **REALISM**: Until they can meet their national commitments, the Diocese of Northern Indiana will not take on any projects.

S

is for **SHORT-ORDER BAZAARS**, held by the Women of the Corn Creek district in South Dakota to raise MRI funds . . . is for **STEWARDSHIP**, such as that in East Carolina, where lay diocesan canvassers are setting high standards—and topping them . . . is for **SEMINARIANS**, supported in the Solomons by a Maine parish, in the Philippines by Churchwomen of a parish in the Diocese of Easton . . . is for **SHARING**—it is no accident, surely, that sharing rhymes with caring.

T

is for **TEEN-AGERS**: summer work groups in El Paso constructed a youth activities building and conducted Bible school for 150 neighborhood children . . . is for a **TRIBESMAN** from the Kachar Hills in Assam; now a graduate of a university there, he will train for the ministry . . . is for **TERMITE WARFARE**, a constant problem in Malawi, where one church has had to replace its roof three times and is now raising \$600 for a termite-proof iron roof.

**STIMULATING, THOUGHT-
PROVOKING, FOR SUNDAY
SCHOOL TEACHERS...**



INTERACTION
*Monthly magazine winning
two consecutive ACP awards!*

Interaction's dynamic articles —
"Adult classes that challenge" . . .
"What do 3-year-olds get from Sun-
day school?" . . . "Anatomy of Pov-
erty" — are far from a mere extension
of usual materials. They challenge,
promote *continued growth*. Modern
design has won two consecutive
awards from Associated Church
Press.

Year, \$2.50
5 or more, same Sunday school
\$2.00 ea.

Concordia
PUBLISHING HOUSE

3558 S. JEFFERSON, ST. LOUIS, MO. 63118

**HAND
EMBROIDERED
LINENS**

exquisitely created for your Church
by skilled needlewomen.

Fair Linens Linen Chasubles
Chalice Palls Funeral Palls of Crease
Altar Linens Resisting Linen

Write for our Catalog

MARY MOORE

Box 394-F

Davenport, Iowa

Write
for

FREE

Adirondack

CATALOG



IMMEDIATE
DELIVERY!

CHAIRS/TABLES

- SCHOOL FURN.
- BLACKBOARDS
- OFFICE FURN.

**ADIRONDACK
CHAIR CO.**

276-T Park Avenue South
New York, N.Y. 10010

DALLAS • BOSTON
LOS ANGELES • CHICAGO
PITTSBURGH

**The Confraternity of
the Blessed Sacrament**

A devotional society of clergy and
laity throughout the Anglican Com-
munion to work and pray for greater
honor to Our Lord present in the
Blessed Sacrament of His Body and
Blood. Founded 1862.

For further information, address:

The Rev. Wm. R. Wetherell, Secretary-General
440 Valley St., Orange, New Jersey 07050

THE ABC'S OF MRI

U

is for **UNITY**; reports from the last meeting of the Consultation on Church Union indicate that they are making some exciting progress . . . is for **UNUSED BALANCE** of funds, collected in the Diocese of Oregon for flood relief there, which was sent to the Diocese of Eau Claire for Mississippi flood relief . . . is for **UPGRADING** the junior high school in Sikandra, India, to high school level. A parish in Delaware has committed \$6,000 toward this capital grant . . . is for **URGENT**—the \$3,000 still needed to complete this important project.

V

is for **VICTORIA NYANZA**, where an African Education Secretariat to meet the needs of thirty schools and 6,000 children, plus innumerable "bush" schools, is being supported by the Diocese of Central New York . . . is for **VESTRIES** which in a long list of dioceses have devoted one or more meetings to a serious study of the MRI document . . . is for **VOCATIONAL GROUPS** which meet in Boston, Chicago, Cincinnati, Detroit, and Washington under the auspices of special ecumenical organizations to explore ethical and religious dimensions of their daily work.

W

is for **WHITE PAINT** to beat the heat, extra gas, and spare parts kit for a car, from three parishes in Southern Ohio for a priest in Sudan who had been covering his 19,000-square-mile parish on foot . . . is for a **WEST BERLIN** parish now in companionship with one in Western Massachusetts . . . is for **WIVES** of clergy in Colombia and Ecuador who, thanks to Churchwomen in Tennessee, attended a conference which alleviated their awful isolation . . . is for **WHEELCHAIR** for children in Malawi from a Central New York parish . . . is for **WOMEN**: where would we be without 'em?

X

is for **X-RAY** equipment; can you conceive of a hospital lacking it? St. Barnabas Hospital in Ranchi needs \$4,200 for this purpose. A hospital in Dacca urgently needs a ward for tetanus patients, labor rooms, and a ward for male patients now occupying the waiting room . . . is for **XTRA OFFERINGS** which parishes in the Dioceses of New Mexico and Southwest Texas, and North Carolina, turned over to missions in Latin America . . . is for **XENOPHOBIA**, which hampers us to go. This "dislike of strangers and foreigners" seriously impedes our Christian obedience.

Y

is for **YOUTH** in the Diocese of Upper South Carolina who have sent a check and established a fine relationship with the counterparts in Keelung, Taiwan; and in Region I in Oklahoma who are gathering surplus church school materials to send to Guatemala, realizing that the pictures can help overcome the language barrier . . . is for **YOUNG PEOPLE** in Texas who prepared playgrounds for children in Guatemala and for 150 girls at St. Catherine's, Richmond, Virginia, who raised \$1,175 for handicapped children in Haiti . . . is for **YOUTH PROJECTS** everywhere.

Z

is for **ZAMBIA**, the companion diocese to both Spokane and the Sudan, which will assist with a new evangelism project in the Sudan, principally among people flocking to new Sudanese urban centers for employment . . . is for **ZANZIBAR**, where parishes in Arkansas and Pittsburgh are helping to build a new church and clergy house in Tanga town . . . is for **ZULULAND**, which needs five new churches in the Mtubatuba district, at a cost of \$840 each if built of local materials slightly higher if constructed of concrete blocks and iron.



EVERYBODY SWING

BY MARTHA C. MOSCRIP

THE HALL is filled with gaily dressed couples arranged in square-dance sets of eight people each. The fiddles begin to play. The intricate and rapid movement starts as the caller sings out: "Honor your partner, Pretty little thing; Honor your corner, Everybody swing!" Ever since square dancing moved out of the rural areas into suburb and city, groups have formed to learn how to take part and to enjoy a recreation that requires cooperation with other people to execute quite intricate maneuvers.

Episcopalians becoming involved in MRI are having experiences similar to those of square dancers. MRI certainly involves study and preparation; it includes working with others to execute some fairly difficult maneuvers; and its activities viewed as a whole by the uninitiated look beautiful but bewildering.

Mutual Responsibility and Interdependence in the Body of Christ has, however, an additional vitally important element. It begins with prayer. The Commission itself declares, "While we are in the midst of discussing many facets of mutual responsibility we want to say, at once, that all this rebirth we long for must be

born in faithful prayer and be sustained by it."

A helpful guide to daily prayer for mission is the booklet *Far and Near* which is recommended from pulpit and convention rostrum and in the pages of diocesan papers. The generosity of six parishes in the Diocese of Erie made it possible to mail a complimentary copy of *Far and Near* to every name on the mailing list of the diocesan paper. Episcopal bishops strongly urge its use.



First Couple Out And Lead to the Right

In fact, Episcopal addresses to diocesan conventions this year indicate that the bishops are leading their people into the exciting adventure that MRI is proving to be. They spoke of the call to renewal and rebirth and of the theology of mission; pled for critical self-examination of diocese and parish and careful scrutiny of priorities; requested acceptance of special projects; and appointed MRI committees.

At least fifty-four dioceses now have committees responsible for implementing MRI. Most are separate MRI committees or Departments of

One year later:

The MRI spirit is

on the move in

dioceses and parishes.

Everybody Swing

World Mission but sometimes, particularly in smaller jurisdictions, the Bishop and Council or Executive Committee is responsible for the MRI program. Committees appointed last year reported to their respective conventions the action taken so far and plans for the future, and made suggestions for parish participation.

The Centennial Committee of the Diocese of Bethlehem urged that every parish and mission undertake a program of self-study and self-evaluation to mark the diocese's one-hundredth year. This study is to emphasize consideration of the extent to which parishes "could coordinate their efforts to provide mutual aid and assistance." The MRI report to Delaware said, "*Flexibility* is a key word—*relationship* is another—and *time*—to let the Holy Spirit work—and the *sensitivity* to know and remember that this is so."



Before You Begin

Delegates to the conventions of Alabama, California, Central New York, Honolulu, Idaho, Los Angeles, Nebraska, Nevada, Rochester, and Western New York heard pleas to carry on education for mission. Laid parish groups in North Carolina studied MRI during Lent. The Christian Education Department of Virginia held a weekend conference for parish leaders to prepare them to conduct MRI study in Lent. In Louisiana a subcommittee will assist parishioners who are traveling outside the United States to contact our missionaries in the areas visited. The Dioceses of Delaware, East Carolina,

and Louisiana prepared detailed MRI guides for prayer, study, and action in the parish. East Carolina's was developed in cooperation with the Diocese of Melanesia.

The MRI committee report to the Diocese of Long Island is planned for use as a study guide there. The Diocese of Texas offers a study and resource packet on Malawi, their companion diocese. The diocesan magazines of Central New York and Southern Virginia printed excellent shorter guides. Most of the diocesan publications are assisting educational efforts by printing frequent editorials, accounts of diocesan and parish projects, and news from our sister Anglican Churches.

Dioceses which had a head start also have committees in full swing in their parishes. Many of them have moved from self-evaluation and study to action. In Albany, Colorado, and Missouri, diocesan commission members are meeting with parish committees. Albany's name can be added to those whose committees have made a survey of parish efforts. They found nineteen parishes and missions involved in projects of their own choosing, and twenty-four with study groups or prayer partnerships underway. Prayer and study often produce action. Action is apt to mean money.



Now Break That Ring with a Do-Si-Do

A new understanding of stewardship—including the use of money—is developing in many places. New Jer-

sey passed a resolution which pointed out "the importance of acknowledging obedience to mission in the exercise of stewardship." Again and again speakers said that "MRI is not a new gimmick to raise money." It is exciting but not, however, surprising to note that when prayer and study and commitment are present the money rolls in—or better out—to others. In East Carolina, where the commitment to MRI seems to be wide and deep, over seventy laymen were involved in the diocesan canvass last year. Moreover, the increase in the 1964 pledges was all "given away," and this year the further pledge increase of \$10,000 will go to Melanesia.

Massachusetts, Panama, Texas, Western North Carolina, and Western Massachusetts were among those dioceses setting aside a portion of their budgets for MRI programs. Both bishops and chairmen of MRI committees reminded delegates that it is basic to the principle of mutual responsibility that all present commitments be fulfilled before new projects are undertaken. Vermont expressed this in a resolution which said that Vermont would make every effort in the next triennium to meet its National Church quota so that "it may be in a position to participate in the 'Partnership Principle.'" Meanwhile, the convention authorized Bishop Harvey Butterfield to give whatever financial help his discretion dictated to the Rev. Charles M. Miller, who was going to the Diocese of Damaraland.

Special fund campaign plans for Alabama, Dallas, Mississippi, New Hampshire, Minnesota, and Massachusetts allocated a definite percentage or amount of the total goal for MRI projects. Delaware raised \$23,000 for work in Uganda; Louisiana has been sending \$1,200 a year. Bishop Timothy Nakamura of the Diocese of Tohoku; Northwest Texas approved \$5,000 for an immediate project; North Carolina gave over \$40,000 to build a student center at the University of Panama.

When parishes are fired with zeal

amazing things happen. In St. Paul's Church, Schenectady, parts of the MRI document were read at services shortly after the Anglican Congress meeting. The parish "Prayer-Study-Action Groups" took the message seriously. Within a year the prayer and study had led to action that inspired the vestry to send \$1,200 to the Diocese of Kimberley and Kuruman and inspired other groups to take action. Their rector, the Rev. Gerald H. Nolting, says, "It seemed impossible to raise any more money above our quota and assessment and our heavy mortgage payments, but somehow the money just seems to come in for everything, and it looks as though we shall be able to give away at least \$1,500 to \$2,000 over and above our other commitments. It is true that 'in giving, we receive,' and we have received much more in spiritual uplift through MRI than we ever bargained for."

This experience could be multiplied across the United States. St. Andrew's of Lawton, Oklahoma, reports that after MRI became the "motivating idea" behind their stewardship, their parish giving doubled from the \$30,000 range to over \$60,000.



Swing Your Partner and Circle Up Four

More important than money is the growing awareness of the joy of rediscovering our relationship in love to other Christians whether it be at home or abroad, within the Anglican

Communion or with other Christian bodies. Some Episcopalians have found this experience with a companion diocese. The companion diocese plan refers to a particular, formal, disciplined relationship between two dioceses which is established by the Executive Council. This summer the Overseas Department issued a Companion Diocese Handbook which sets forth the prerequisites for entering into this endeavor responsibly, and makes suggestions for carrying on the relationship. An agreement with a particular diocese is now strictly limited to no more than six years—three years at a stretch.

During this time the two dioceses develop their partnership in mission in ways that seem to fill the needs of their respective jurisdictions. All of them sponsor visits of representatives to each other. There have been exchanges of personnel for particular jobs, the raising and giving of money for specific projects, exchanges of correspondence as well as mutual intercessory prayer. Immediate financial help, messages of sympathy, and prayerful response to natural calamities such as earthquakes, tornadoes, and hurricanes is characteristic of the companion diocese relationship. Ohio, in an effort toward better understanding of their companion, Brasil, has announced arrangements for their people to study Portuguese.

There are now thirty companion diocese relationships (*see page 36*). Since May Delaware has renewed its relationship with the Dominican Republic, and North Carolina with the Panama Canal Zone. The ten new relationships are: California-Matabeleland, Florida-Trinidad, Minnesota-New Guinea, Nebraska-Athabasca, Rhode Island-Dacca, Rochester-Maseno, San Joaquin-Matabeleland, Hawaii-Okinawa, Western Michigan-Kimberley and Kuruman, Western North Carolina-Nassau and the Bahamas.

At least nine more dioceses are exploring the possibility of a companion diocese. Meanwhile, others are engaged in other relationships.



Allemande Left and a Right and Left Grand

Dioceses and parishes that have accepted projects from MRI project lists have discovered that a closer relationship springs up as a result of their effort to meet those immediate vital needs in other places. The "Alphabet" on page 30 illustrates the variety of the projects. Some specific examples include the \$5,000 South Dakota sent to build a school in Fiji. South Dakota is grateful for the capital needs grant of \$75,000 made to them by the Diocese of Massachusetts for Indian work in the Niobrara area. After Pittsburgh accepted the financial responsibility for expanding the seminary facilities in Seoul, Korea, Virginia agreed to provide for the increase in cost of operation that will follow the expansion. Tennessee is becoming involved with Liberia as they raise money to provide Bishop Dillard H. Brown with an airplane. West Missouri is building a church at Bokaro in Chota Nagpur. Harrisburg accepted a project in Zambia.

Instead of concentrating on places, some dioceses are making their decisions in terms of interest. The convention of Massachusetts resolved to support projects under the general headings of Lay and Clerical Training, and Education. Countless individual parishes have accepted projects—alone or in cooperation with other parishes—or are responsible for a particular part of their diocese's project. More and more people are getting to know more and more about other Anglicans.

Continued on next page

SECULAR SALVATIONS

*The Rites and Symbols of
Political Ideologies*

By **ERNEST B. KOENKER**

A careful study of shrines, hymns, liturgies, scripture, martyrology, and other trappings of the modern state substantiate the author's thesis that the ideologies of our day are covert religions, the modern counterpart of the state religions of antiquity. In its worship and its life, says the author, the church must once again point beyond relative goods—claiming absolute devotion to the cross. A provocative book. **\$3.75**

at all book stores

FORTRESS PRESS
Philadelphia, Pa. 19129

ask about our 1966 TOURS

- EUROPE—Escorted
- BIBLE LANDS—Escorted
- ADRIATIC AREA—Escorted
- ORIENT & SOUTH PACIFIC—Escorted
- SCANDINAVIAN COUNTRIES—Escorted
- 'UNUSUAL' AROUND THE WORLD

Tours designed for your travel pleasure

KNIGHT TRAVEL SERVICE

111 Jackson Street
West Jefferson, Ohio

Phone: Area 614 879-8466



delicious


shelled
pecans

High quality 12 oz. and 16 oz. packages and bulk. Just try our tasty pecans! You'll agree with our customers over the nation who say they're the best they've ever eaten!

IDEAL FOR: • Family Enjoyment in Dozens of Ways • Business and Personal Gifts

Pool Your Orders for Quantity Discounts

WRITE NOW: H. M. THAMES PECAN CO., INC.
P. O. Box 1588, Mobile, Ala. 36601

EPISCOPAL STERLING		SHIELD HANDMADE
¾ In. Emblem		½ In. Emblem
Bracelet Charm \$2.00		Bracelet Charm \$1.25
Scatter Pin 2.50		Lapel Button 2.00
Key Ring 2.75		Tie Tack & Clutch 3.75
Tie Chain 4.00		Tack Emblem (only) 1.50
Necklace 18" 4.50		Tie Clip 4.25
Cuff Links (Reg.) 5.00		Necklace 11" 3.75
Cuff Links EXTRA 10.00		
<p>Hand made by and sold for the benefit of BROTHERHOOD OF ST. ANDREW P.O. Box 327 Columbus, Ga. 31902</p>		

30 American Diocese



Formal "Companion Diocese"
arrangements now exist between:

Atlanta & Puerto Rico
California & Matabeleland
Chicago & Swaziland/Zululand
Dallas & the Philippines
Delaware & the Dominican Republic
Florida & Trinidad
Honolulu & Okinawa

Indianapolis & Brasil
Los Angeles & Polynesia
Maryland & the Virgin Islands
Michigan & Alaska
Minnesota & New Guinea
Nebraska & Athabasca
Newark & Liberia
North Carolina & Panama
Ohio & Brasil
Oklahoma & Central America

Everybody Swing



Hand over Hand Around the Tra
Keep On Going Till You Get Ba

A great many Episcopalians are so getting to meet Anglicans from other parts of the world face to face. The list of bishops, clergy, and people exchanging visits is so long that it might be used to persuade airlines to underwrite some of the program. The visits, however, have been even more profitable to hosts and guests, as companion relations.

ve Companion Relationships



Rhode Island & Dacca
Rochester & Maseno
San Joaquin & Matabeleland
Southern Ohio & Brasil
Southern Virginia & Colombia
Springfield & Basutoland
Spokane & Zambia
Texas & Malawi
Upper South Carolina & Taiwan
Washington & Tokyo

Western Michigan & Kimberley
and Kuruman
Western New York & British Honduras
Western North Carolina & Nassau
and the Bahamas
Note: The companion relationships between Arizona and Mexico and between Texas and Mexico, shown on the map (above), were terminated in September, 1965.

ships, project undertakings, and a firm feeling of mutual kinship and interdependence have grown out of these travels.

So have some interesting items in diocesan publications. Minnesota's paper reports that a missionary from New Guinea brought some Tapa cloth to present to the Indians in Minnesota. He pronounced the blessing in Managalas, and the gift was acknowledged in Ojibwa. A South Floridian's visit to a day nursery in

Costa Rica resulted in an appealing picture story in *The Palm Branch*, South Florida's diocesan magazine. *The Virginia Churchman* reports visits between the Rev. John A. Baden, rector of Christ Church, Winchester, and the Rev. Gresford Chitemo from Tanzania and the enthusiasm thus produced in the Shenandoah Valley. Exciting happenings and growing interest are not limited to faraway places.

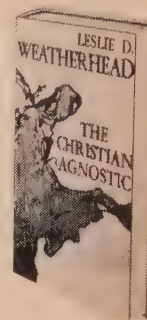
Continued on next page

IS THE CHURCH KILLING CHRISTIANITY?

A new religious shock-treatment from that master preacher, Leslie D.

WEATHERHEAD

THE
CHRISTIAN
AGNOSTIC



"Frankly, I often wonder why so many people do go to church. Christianity must have a marvelous inherent power, or the churches would have killed it long ago," says Dr. Weatherhead. He believes that the theological demands of much traditional Christianity are barriers to many people and that some professing agnostics are nearer belief in the true God than are many conventional church-goers. 368 pages, \$4.75

Order from your bookstore

ABINGDON PRESS

*For Comfortable Living
and Medical Security*

In PHOENIX VALLEY of the SUN

MEMORIAL HOSPITAL SENIOR CITIZEN TOWERS

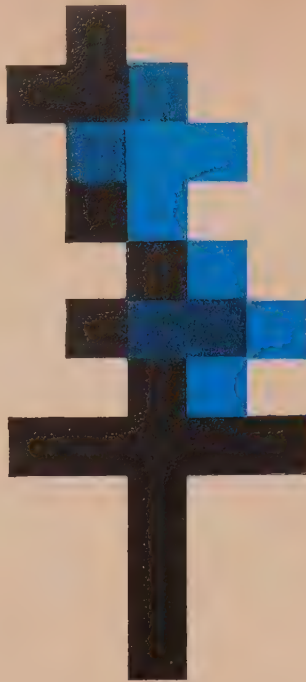
The only non-profit retirement project in the U.S. built through a federal loan on the grounds of a fully accredited hospital.

Rents \$69, \$81, and \$95 include all utilities and complete air conditioning by refrigeration. Hospital's new \$775,000 kitchen and cafeteria available to tenants who do not wish to cook. Emergency care free. Unique special health plan through Blue Cross-Blue Shield. Episcopal chaplain available in towers.

For detailed information write:

**MEMORIAL
HOSPITAL TOWERS**

1401 South 7th Avenue
Phoenix, Arizona



The Presiding Bishop's Fund

The Presiding Bishop's Fund, administered by the Presiding Bishop and his Committee on World-Wide Relief and Inter-Church aid, channels assistance from the local parish into programs of disaster relief, rehabilitation and self-help around the world. All gifts to the Fund go immediately into projects designated by the donor. You can give your support through parish organizations and other groups; through the Share Our Substance Appeal, the United Clothing Appeal, and One Great Hour of Sharing; and through contributions sent immediately when disaster strikes (the Fund rushed assistance to Alaska within hours after last year's earthquake). Or, send a contribution now to:

The Presiding Bishop's Fund for World Relief

Episcopal Church Center

815 Second Avenue, New York, N.Y. 10017

Enclosed is my contribution to the Presiding Bishop's Fund.

Name _____

Address _____

Make checks payable and mail to:

THE PRESIDING BISHOP'S FUND/FOR WORLD RELIEF
Episcopal Church Center
815 Second Avenue, New York, N.Y. 10017

105

Everybody Swing



Balance Home and Everybody Swing

As the Rt. Rev. Francis Bloy, Bishop of Los Angeles, said in his convention address, "Mutual Responsibility is not solely concerned with the life of the world and the Christian Community beyond diocesan borders; it also relates itself to the domestic scene. Mutual Responsibility, while it cannot end there, certainly begins at home."

It begins at home in a deeper sense than that of priority. It is impossible for a diocese to start to understand mission unless everybody is working together. It is impossible to undertake an outside project without parishes being mutually responsible for it and finding out that they are interdependent.

It is but a step from working together on something as challenging as this to discovering that local needs can be met better together. On the other hand, working together at home makes it comparatively easy to "sashay right and swing together" on an outside project.

Action upon this recognition of mutuality is taking place at many levels. The Dioceses of Missouri and Springfield were joint sponsors of a metropolitan planning conference; the Diocese of Virginia shared the vision of Bishop Alfred Stanway of Tanganyika with groups from West Virginia. Atlanta and Tennessee are working together in a joint mission to the Chattanooga area; Springfield and Indianapolis have joined in work to the Wabash and Ohio River Valley.

area; Central New York, Albany, and Rochester are cooperating in an effort to coordinate urban planning for the three. South Dakota and Western Massachusetts are exploring the possibility of a companion partnership with each other.

On the congregational level, parish-to-parish relationships are forming. Urban-suburban companionships began a couple of years ago with the development of tutorial programs in the inner city. Many of these deepened and expanded to include more people, and more joint activities for mission. Some of the best examples are in the Diocese of Newark. Now there are also joint endeavors of nearby, similar parishes for youth work, for building and operating senior citizen residences or rehabilitation centers, for urban community programs, and many others. In Missouri three companion parishes are sharing the responsibility for worship services for Episcopal students at Culver-Stockton College in Canton and other common responsibilities.

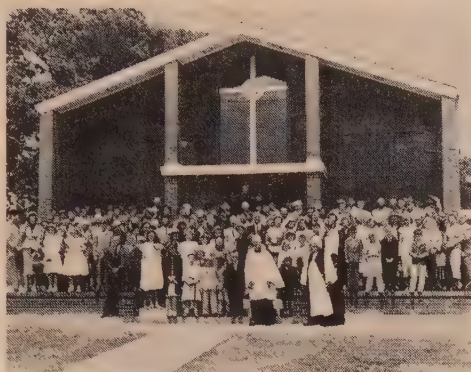
In the Diocese of Southern Ohio nine Episcopal parishes and missions in the Millcreek Valley of Cincinnati are planning and working together to solve some of their problems. Each has been asking unilaterally for diocesan assistance. Now, having discovered that whatever happens to one congregation affects every other congregation, together they are considering their ministry to the total area.

All Souls', Stony Brook, Long Island, has established a relationship with St. Paul's Church, Williamson, West Virginia, which is located in a hard-hit mining area of Appalachia.

And so it goes—so much activity that more must be left out than could ever be included. So much variety that the mind reels in attempting to encompass it, unless one remembers that all is integrated in obedience to mission and strengthened by prayer and continuing study. For as Bishop Charles F. Hall of New Hampshire said, "MRI is not a program of General Convention. It is not the program of this diocese or of your parish. It is the program that . . . the Lord exhorted His followers to embrace."

AMERICAN CHURCH BUILDING FUND COMMISSION

Established by the General Convention of 1880



The organization of the Episcopal Church that is devoted exclusively to financing the building, improvement and repair of Episcopal Churches, rectories, and other parochial buildings.

The Commission seeks enlargement of its resources

through gifts, offerings and legacies.

Please address all communications to

AMERICAN CHURCH BUILDING FUND COMMISSION

Established by the General Convention of 1880

815 Second Avenue, New York, N.Y. 10017



HOWE

Folding Tables and Chairs.
HOWE Folding Furniture, Inc.
 360 LEXINGTON AVENUE NEW YORK 17, N.Y.
If it folds—ask HOWE!

FREE CATALOG!



CHURCH WINDOWS

including panels in doors, narthex screens, etc.

CARVED & ETCHED GLASS,

as illustrated • Memorials

DUNCAN NILES TERRY
 artist—craftsman
 Box 383, Rosemont, Pa. 19010

?

Do you know

HOW MUCH CHURCH INSURANCE SHOULD COST

We are experts in insurance for Episcopal Church Property. Let us analyze existing programs, submit quotations and make recommendations. An opportunity to review your policies will be welcomed.

Write for complete information.

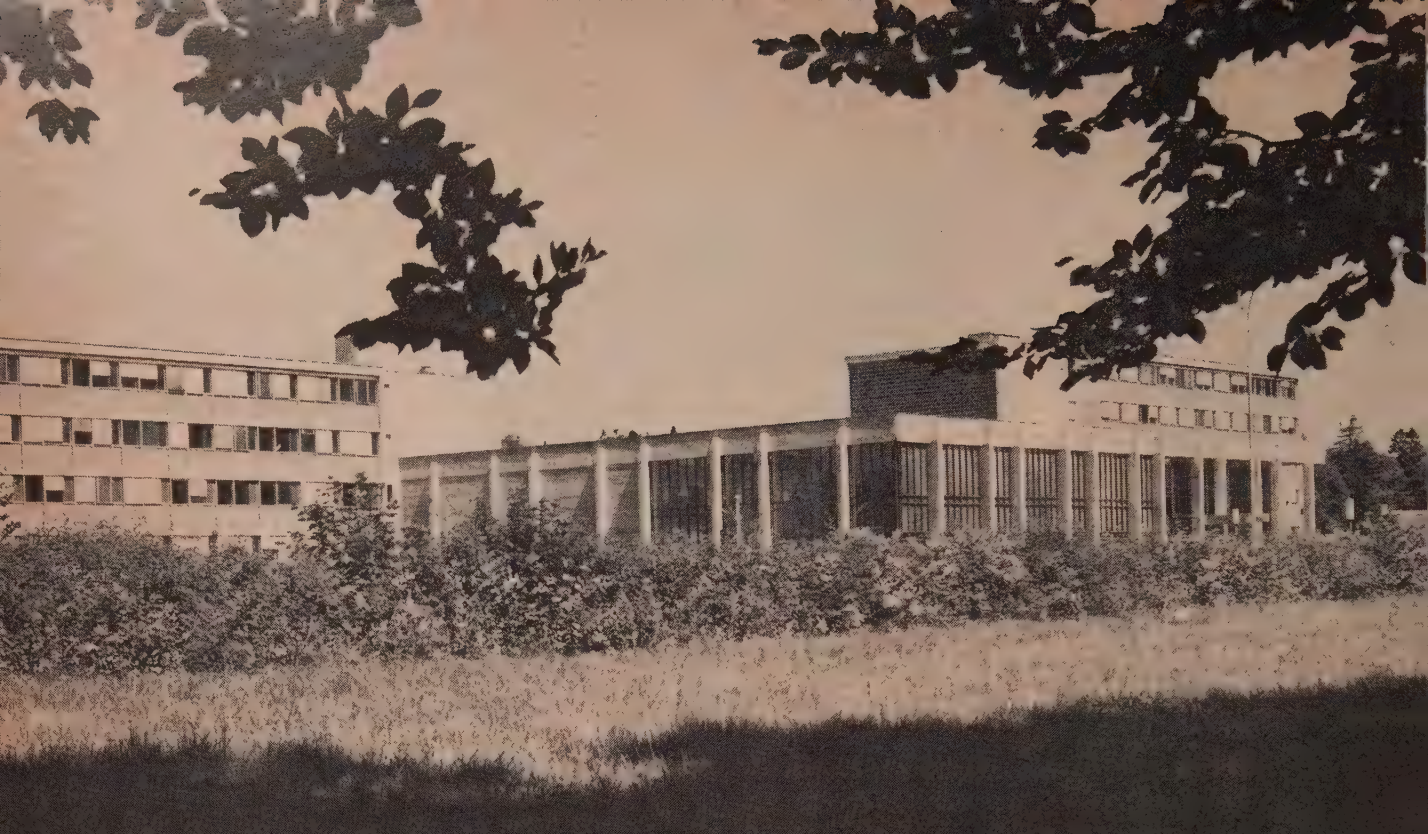
THE CHURCH FIRE INSURANCE CORPORATION AGENCY CORPORATION

Affiliates of THE CHURCH PENSION FUND

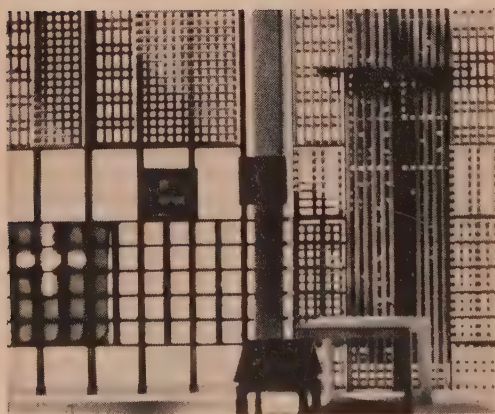
20 Exchange Place, New York, N. Y. 10005

NAME _____ Please Print

ADDRESS _____ City and State



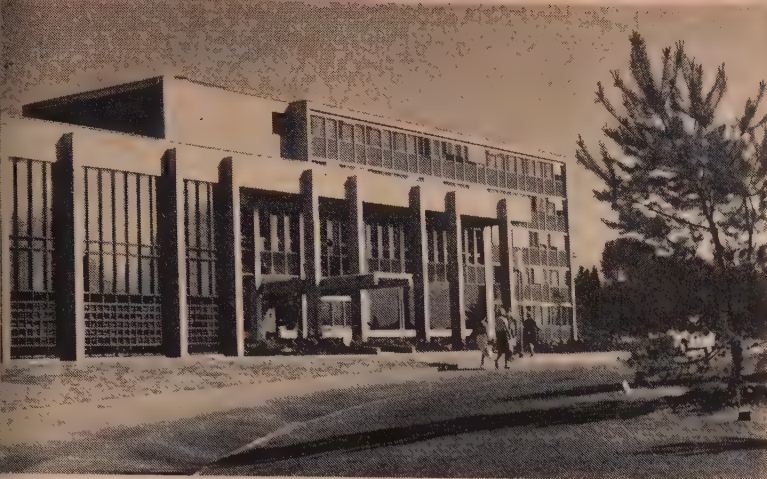
222 families under one new roof



Designed to seat 400 people, the chapel of the Ecumenical Center is two stories high.

AS MAJESTIC Mont Blanc cast mid-morning shadows near Geneva, Switzerland, last July 11, a long procession of churchmen wound toward a sparkling new building of white concrete, aluminum, and blue glass. Headquarters of the World Council of Churches, composed of 214 full and eight associate, Protestant, Anglican, and Orthodox member Church bodies, was moving into its first permanent home. Before entering, the procession halted at the main entrance, where the Rt. Rev. Henry Knox Sherrill, former Presiding Bishop of the Episcopal Church, U.S.A., and chairman of the international fund-raising committee which collected the \$3,000,000 needed for the building, presented the key of the Center to Dr. Franklin Clark Fry, chairman of the Council's Central and Executive Committees. They then filed into the structure, which comprises a square two-story center block with three wings of offices, of five, four, and three stories and a separate 100,000-volume library. In the contemporary, rectangular chapel to the left of the entrance hall, designed primarily for the weekday worship of the Center's 200 staff members, the church leaders gathered before a thirteen-foot wooden cross for final dedication ceremonies.

—THOMAS LABAREE



Upper left: Located near the Palais des Nations and various UN organizations, the Ecumenical Center joins the international community of Geneva.



Left: Dr. Franklin Fry (right) chats with Bishop Henry Sherrill (left), the former Presiding Bishop of the Episcopal Church, who was active in creating the new Center.



Below: Famed German theologian, Dr. Martin Niemöller addresses guests and staff during the dedication. Many prominent Christians were present.



Upper left: Danish architect Erik Moller (right), who designed the chapel, examines part of a stained glass window with artist Knud Lollesgaard (left).



Left: Members of the Council's Department of Information happily install themselves in their new offices. Some 200 staff members will work in the Center.



Worldscene

House of Bishops: Far and Near in Montana

The House of Bishops of the Episcopal Church covered most of the world in discussion and action during its 1965 meeting September 7-9 at East Glacier, Montana. The House, which met for the first time under the leadership of the Presiding Bishop, John E. Hines, issued no Pastoral Letter, but did consider subjects ranging all the way from developments in Asia, Africa, and Latin America to the purpose of deaconesses and the vocation of Negroes in the life of the Episcopal Church in the United States. The 122 bishops present were the guests of the Diocese of Montana and its Bishop, the Rt. Rev. Chandler W. Sterling, at Glacier Park Lodge. (See the November issue for a full report on the session.)

Summary of Actions—At its 1965 meeting, the House of Bishops:

—**Refused** to consider so-called charges of “heresy” against the Bishop of California brought up by a small group of priests from Arizona.

—**Elected** the Rev. William Davidson, rector of Grace Church, Jamestown, North Dakota, to be Missionary Bishop of Western Kansas.

—**Agreed** to study a request from overseas bishops to allow all missionary districts a say in the election of their own bishops.

—**Approved** guidelines for the employment of Negroes in the work of the Episcopal Church.

—**Voted** that deaconesses are not like deacons, and may not at the present time assist in distributing any part of the Sacrament of Holy Communion.

—**Further** clarified the role of deaconesses today in the Episcopal Church.

—**Agreed** to study the status of women in the Church through a special committee appointed by the Presiding Bishop.

—**Received** guidelines for relations with the Roman Catholic Church.

—**Voted** to reaffirm their current practice of receiving and not reconfirming former Roman Catholics who wish to become Episcopalians.

—**Heard** reports on ecumenical relations, evangelism, mutual responsibility, the Vietnam situation, the formation of the new 9th Province, and the restructuring of General Convention.

—**Met** and heard from the new Anglican Officer, the Rt. Rev. Ralph S. Dean, and the new executive officer for Mutual Responsibility, Mr. Walker Taylor, Jr. (*see below*)

—**Approved** the time and place of their next meeting: October 30-November 3, 1966, in West Virginia.

Carolina Layman to Head MRI Commission

The Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, has announced the appointment of a North Carolina layman, Mr. Walker Taylor, Jr., as executive officer of the Episcopal Church's Mutual Responsibility Commission.

Leave of Absence—Mr. Taylor will take a leave of absence from his Wilmington, North Carolina, insurance business to serve in his new post, which calls for extensive travel throughout the Church. He will operate from two offices—one at the Episcopal Church Center in New York City, the other in Wilmington—and will work closely with his bishop, the Rt. Rev. Thomas Henry Wright, Bishop of East Carolina and chairman of the Mutual Responsibility Commission.

Laymen on the Move—Widely known for his service as a layman on both diocesan and national levels, Mr. Taylor has twice been a deputy to the Episcopal General Convention. He is a member of East Carolina's Executive Council and chairman of its Department of Promotion. He belongs to his diocese's special committee on race relations, and was a delegate to the 1963 Anglican Congress in Toronto, Canada.

The new executive officer is a graduate of Davidson College and the U.S. Merchant Marine Academy at Kings Point, Long Island, New York. During World War II he served as a ship's officer, and was with destroy forces in the Far East during the Korean War.

Canadian Anglicans' Giant Step

Canadian Anglicans recently took an ecumenical giant step when they approved in principle a plan to merge with the United Church of Canada—a union that would result in a single, 6,000,000-member Church. The historic action, compared by one Canadian leader to “an engagement” between two persons, leading to the “solemnity of Commitment,” came during the General Synod of the Anglican

Continued on page

Episcopal Schools: Changes and Growth

The National Association of Episcopal Schools, formerly the Episcopal School Association, celebrates Episcopal School Week from October 31 to November 7 with a new name, a new constitution, a new relationship to the Executive Council's Department of Christian Education, and a new executive secretary, the Rev. John Paul Carter.

Independent—The Association, now an independent organization within the Episcopal Church, represents 247 Episcopal-owned or -related schools, or almost 40 percent of the total possible membership. There are now at least eighty-three Episcopal boarding schools, fifty overseas schools, and 498 parish day schools, attended by some 39,500 children.

In years past, the Association received support from the Department of Christian Education. Last spring, however, the governing body of the Episcopal School Association agreed to assume financial responsibilities as an independent organization and to undertake the support of its executive officer, though the Department of Christian Education will work cooperatively with the Association and will continue to supply office space and salary for a secretary. At the same time, the group changed the name of the organization to National Association of Episcopal Schools, and announced Mr. Carter's appointment.

Credentials—As successor to the Rev. Clarence W. Brickman, who retired from the Association last January, Mr. Carter brings to his new duties a background in the field of education ranging from substitute teaching to a college professorship.

Born forty-two years ago in Clarksburg, West Virginia, the Rev. John Paul Carter was educated in his hometown public schools, William and Mary College, and the Virginia Theological Seminary, where he received a B.D. degree in 1947. The University of the South awarded him an S.T.D. in 1957.

Youth Leader—After his ordination to the priesthood in 1948, Mr. Carter served churches in North Carolina until 1952, when he accepted the chaplaincy at the University of Texas. Three years later, he led the first successful Episcopal Work Camp in Mexico, thus anticipating the Episcopal summer service youth programs. He later urged Episcopal Church sponsorship of summer work projects, and has been a member of the Episcopal Church's Committee on Voluntary Service since its inception.

Along with his duties as acting head of the National Association of Episcopal Schools, Mr. Carter will maintain his association with the Airlie Foundation in Warrenton, Virginia. This institution works to further the exchange of educational ideas and information.

Six Reasons—Mr. and Mrs. Carter—she is the former Joan Worstell—share a deep personal interest in education: they are the parents of six children. Two of the Carter children attend Episcopal boarding schools, one is enrolled at the local parish nursery school in The Plains, Virginia, and three are students at the Highland School in Warrenton.

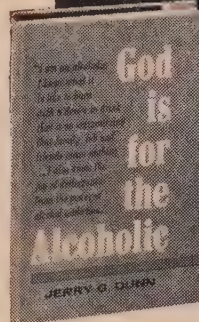
Mr. Carter is a member of the Fauquier Committee on Human Relations, and has been active in a program to find scholarships in private schools for gifted children.

In his new job, which began officially in September, Mr. Carter says that he hopes "to see the internal relationships among Episcopal schools grow," and is particularly interested in "improving communications that may lead to a greater flow of children from one level of church-related education to [another]."

He also says that he would like to foster "a wider spread of information on what scholarship help is available to students from a variety of backgrounds who would profit from attending an Episcopal school."

"A National Emergency"—
A Practical Answer!

GOD IS FOR THE ALCOHOLIC



by Jerry G. Dunn

•"If any other disease (other than alcoholism) affected our citizens so much, a national emergency* would be declared."—
Dr. William C. Menninger, Menninger Clinic, Topeka, Kans.

•"Ten percent of the population—19 million people—are alcohol-dependent, and 5 percent—9½ million—are alcoholics."—*Life Extension Foundation.*

Multitudes everywhere are suffering under the burden of alcoholism. GOD IS FOR THE ALCOHOLIC provides a clear-cut, Christ-centered solution to the problem. It is a needed book, a book with a ministry!

Excellent material for pastors, doctors, social workers—and especially for the alcoholic and his family. \$3.95

Ask for It at Your Bookseller



or Write to MOODY PRESS
Chicago, Illinois 60610



Living Memorials

This attractive altar vase makes a handsome memorial gift. Can also be used in other areas of the church. Comes in silver plate, chrome, brass; with or without IHS emblem. 4¾" high, has solid 8¼" x 4¼" x 1¼" base, fiber glass liner. Holds flowers securely. Can be engraved by the makers. For catalog of altar and communion ware, offering plates and small gifts, and name of nearest dealer, return coupon.

Sudbury

BRASS GOODS CO.

Dept. E, 70 Pearl St.
Brookline, Mass. 02147

Name _____
Address _____
City _____ State _____ Zip _____

Guilt, Anti-Semitism and Social Concern in the 20th Century

Worldscene

Church of Canada, held in Vancouver, British Columbia from August 25 to September 2.

The merger proposal (see *Worldscene*, September, 1965) will next be considered by the United Church of Canada General Council, which will meet in Waterloo, Ontario in September, 1966.

Five Years Plus—The proposal sets forth basic principles of agreement, rather than specific organizational patterns and is the culmination of some twenty-two years of discussion and exchange between the two denominations. According to Archbishop Howard H. Clark, of Rupert's Land and Primate of All Canada, approval of the proposal will be followed by at least five years of resolving "basic difficulties, legal and otherwise, in the reorganization of the Church, and a subsequent time of "growing together" or "a rebirth into greater unity."

Outlines—The Canadian plan would result in an as yet unnamed Church, recognizing Baptism and Holy Communion as primary Sacraments, and other practices—Confirmation, Absolution, Holy Matrimony, Ordination, and the Anointing of the Sick—as "sacramental rites and means of grace." The plan would not force existing Churches to consolidate, although economy might require such merges in some communities.

"As long as we thought in terms of negotiating at a bargaining table, we got nowhere," said Dr. D. R. Owen, provost of Trinity College at the University of Toronto, and a member of an Anglican Committee of Christian Unity which participated in the formulation of union principles. "So," he continued, "we thought in terms of a deeper penetration into the reality of the Church—for it is fatal to think of uniting two existing ecclesiastical bodies. Then we made spectacular progress. We sought a new expression for the oneness of the Church."

Concelebration—The Synod's ecumenical pace was set on opening day, with a concelebration of the Holy Communion formalizing the new intercommunion relationship between the Canadians and the Philippine Independent Church.

Salvation Army Birthday



Queen Elizabeth recently joined with some of England's top-ranking churchmen and dignitaries from a wide variety of fields in a ceremony launching the 100th anniversary celebration of the Salvation Army. At the Queen's left stands General Frederick Coutts, international commander of the famed evangelistic and service organization; at her right stands the Most Rev. Arthur Michael Ramsey, Archbishop of Canterbury.



THE MARK OF CAIN, by Stuart Barton Babbage, considers the copious attention given in fiction to the concept of man's guilt, original sin and expiation—and will give the author an undeniable place among leading critics of our era. Paperback: \$1.95.

THE ANATOMY OF ANTI-SEMITISM AND OTHER ESSAYS, by James Daane, may prove to be among the outstanding studies of the race question published in recent years. Dr. Daane is Assistant Editor of *Christianity Today*. Paperback: \$1.45.

INASMUCH: Christian Social Responsibility in the Twentieth Century, by David O. Moberg, provides the groundwork for an overall philosophy and strategy to help evangelical churches channel social programs. Paperback: \$2.25.

At your
bookseller's



**WM. B. EERDMANS
PUBLISHING CO.**

Grand Rapids, Michigan

Jonathan Daniels: In the Midst of Life



"Reality is kaleidoscopic in the Black Belt . . . death in the midst of life, life in the midst of death," Jonathan M. Daniels wrote last April, in an essay printed in the *Episcopal Theological School Journal*.

Twenty-six years old and a second-year student on leave from studies at the Cambridge, Massachusetts, seminary, the young man was describing his experiences as a civil rights work-

er in Lowndes County, Alabama, where he went after the march from Selma to Montgomery to provide "a ministry of presence."

Poetic Prophecy—Daniels' words were prophetic, for "death in the midst of life" came with bitter directness when he was shot to death a few months later in Hayneville, Alabama.

In mid-August, Jonathan Daniels and a group of fellow civil rights workers were arrested after a demonstration in Fort Deposit. He was one of a group sent to a jail in Hayneville. On August 20, the young seminarian and five companions—the Rev. Richard F. Morrisroe, also twenty-six, a Roman Catholic priest from Chicago; and four Negroes—were released from jail, although they had asked to remain there until friends could come for them in automobiles.

At the Store—The six young people went to a nearby store. A young woman in the group later said that they had planned to buy food; officials insisted that the group intended to "picket" the store. They had walked only as far as the front steps when a man with a shotgun fired on them. All six were hit. Father Morrisroe was gravely injured. Jonathan Daniels died immediately.

Tom L. Coleman, fifty-two, a highway engineer and special deputy sheriff, was arrested for the shooting, and released soon afterward on \$12,500 bail.

Services—The Rev. John B. Morris, director of the unofficial Episcopal Society for Racial and Cultural Unity, accompanied Daniels' body to his hometown in Keene, New Hampshire, where the Rt. Rev. Charles F. Hall, Bishop of New Hampshire, officiated at services at St. James' Episcopal Church, assisted by the Very Rev. John B. Coburn, dean of the Episcopal Theological School. The Rev. Chandler H. McCarty, rector of St. James', read the burial service preceding Holy Communion. Later, Dean Coburn led memorial services at the seminary.

The Rt. Rev. Arthur Lichtenberger, former Presiding Bishop of the Episcopal Church, attended both services as the representative of the Presiding Bishop, the Rt. Rev. John E. Hines.

Comments—The murder of Jonathan Daniels drew fresh attention to the civil rights crusade in the South, where, despite generally smooth implementation of the new voting registration law, violence continues to flare up in isolated communities.

"I was here in my office working . . . which is what they ought to have been doing—minding their own business like I was—and they'd be living and happy today," said



- TO . . .
1. Spring Holy Land
 2. Summer Holy Land
 3. Europe
 4. South America
 5. Scenic America
 6. Fall Holy Land

Write today for
FREE BULLETIN
Specify which tour

Experienced tour planning, details handled by tour leader, lectures en route, outstanding sights, places of special interest to Christians, fine fellowship, new friends, annual tour reunion, happy memories for a lifetime.

Address: Dr. Joseph P. Free

WHEATON TOURS

BOX 468 Dept. F105 WHEATON, ILLINOIS

+ THE EPISCOPAL CHURCH FOUNDATION +

815 Second Avenue
New York, N. Y.

105 S. LaSalle Street
Chicago, Ill.

• STAINED GLASS • LIGHTING
• BELLS • SILVER • CROSSES
• ALL CHURCH FURNISHINGS
STUDIOS OF
George L. Payne
15 PRINCE STREET, PATERSON 15, NEW JERSEY

Come to the TOWER in WALTON, N. Y. for permanent gracious living in a home away from home. Walking distance to shopping center, home cooking three meals a day, lovely porch, motor trips to points of interest if desired. Doubles \$80.00 weekly; singles \$50.00. Further information write Ted Titus, 119 Stockton Ave., Walton, N. Y. Phone 607 865-4197.



OSBORNE

CHALICES &
CHURCH SILVERWARE

Book EIC (chalices & ciboria) &
Book E64 (general) gladly sent
free of charge by surface mail.

117 GOWER STREET
LONDON, WC1, ENGLAND

ALTAR GUILDS

Fine Irish Linens, Dacron & Cotton by the yard. Threads, Patterns, Transfers, Etc.

FREE SAMPLES

Linens hand-sewn to order
Mary Fawcett Company

BOX 325-E, MARBLEHEAD, MASS.

IS YOUR ENGLISH HOLDING YOU BACK?



I have helped thousands of men and women to overcome the handicap of poor English and to become effective speakers, writers, and conversationalists. With my new C.I. Method you can stop making mistakes, build up your vocabulary, speed up your reading, develop writing skill, learn the "secrets" of conversation. Takes only 15 minutes a day in your own home. Costs little! Send coupon or write today! (Be sure to include your zip code.)

2 FREE BOOKLETS Don Bolander, Career Institute
Dept. 130-J, 30 E. Adams, Chicago, Illinois 60603

Please mail me your 2 FREE booklets on English.

Name _____

Address _____

City _____ State _____ Zip _____

Inspiring and Stimulating New Selections For Your Reading Enjoyment



IN THIS LAND OF EVE

By *J. Birney Dibble*. The exciting personal experiences of an American surgeon in a mission hospital in East Africa (1962-63). Written with deep compassion. 160 pages. 8-page picture insert \$2.95

STYLE AND CONTENT IN CHRISTIAN ART

By *Jane Dillenger*. Discusses all the main periods of Christian art. Analyzes all the important religious masterpieces of each period. Eighty pages of illustrations. 320 pages. Paper, \$2.95

THE FEMININE CRISIS IN CHRISTIAN FAITH

By *Elizabeth Achtemeier*. A challenging critique of feminine religious beliefs. Will help the reader develop a sound faith. Interesting illustrative material. 160 pages. \$2.75

Order from your bookstore

ABINGDON PRESS

Worldscene

the Lowndes County Solicitor, Carlton L. Perdue.

The Rev. T. Frank Mathews, rector of St. Paul's Church, Selma, Alabama, had this comment to make: "Episcopalians in Selma were shocked by the tragic slaying . . . The Episcopal Church has lost a most capable candidate for Holy Orders and a potential leader in the field of theological education. From my knowledge of his devotion to the civil rights movement," Mr. Mathews continued, referring to his conversations with the seminarian, "I cannot believe that he would mourn the death that has occurred, but would feel that the life that was lost was a sacrifice to a cause for which he was willing to offer everything that he had, even that ultimate gift that only he could give."

In a separate statement, the Selma clergyman explained: "When the request came to me on Saturday [August 21] for a memorial service for Jonathan Daniels, I denied it. In so doing, I assured the persons making the request that special prayers would be offered at both services for Jonathan and his bereaved family. Beyond this I felt that anything more could provoke a situation that would result in irreparable damage to the tentative peace which this community now enjoys. . . ."

Christian Unity: Sharing a Common Life

"The atmosphere was similar to that particular feeling of unity that one often notices within monasteries or convents, the unity of those who share a common life with well-defined objectives and rules—a unity which can be closer and more purposeful than that found in some families. But here there was a difference, because it was unity between [Roman] Catholics and Anglicans, between priests, monks, and nuns."

Thus Joseph D. McLellan, a staff writer for *The Pilot*, official weekly of the Roman Catholic Archdiocese of Boston, described an unusual "Ecumenical Conference of Religious."

Monastic Life Shared—The week-long conference, held recently at the Anglican Convent of St. Anne, in Arlington Heights, Massachusetts, brought together some seventy-five Episcopalians and Roman Catholics. The "most unusual feature" of the conference, said reporter McLellan, "was that it included, besides the reading of papers and the discussion periods which are usual at interfaith gatherings, a sharing of the monastic life."

"Such features," he continued, "as the singing of the liturgical hours (in English) together in the chapel and the observance of silence at one meal each day, with spiritual reading, added a special spirit to the conference."

Several formal papers were presented, including statements by Brother Gerard of the Protestant Monastic Ecumenical Center in Taizé, France; the Rev. Paul Wessinger, assistant superior of the Society of Mission Priests of St. John the Evangelist in Cambridge, Massachusetts; and Msgr. Matthew P. Stapleton, rector of St. John's Roman Catholic Seminary.

Rich Unity—Summarizing the experience, one participant was quoted in the report as saying, "We know that there are differences, but they are largely juridical. What we are experiencing this week is the profound unity of Christians, the richness of religious life which we have in common."

► **Mr. Clifford P. Morehouse**, president of the Episcopal House of Deputies and an officer of the Morehouse-Barlow publishing firm, is convalescing at home following a heart attack. Mr. Morehouse hopes to return to his office within the next few weeks.

► In 1913, a young doctor—of medicine, philosophy, theology, and music—left his native Europe to spend the rest of his life serving a remote jungle hospital near Lambaréné, in the Republic of Gabon, French Equatorial Africa. Before his death a few weeks ago, **Dr. Albert Schweitzer** had gained international support and recognition for his work; the 1953 Nobel Peace Prize was among the many honors awarded him. In tribute to the famed doctor, who was ninety years old at his death, the Rt. Rev. John E. Hines, Presiding Bishop of the Episcopal Church, said, "Dr. Schweitzer was one of those rare, ten-talented men who, like his musical mentor, Johann Sebastian Bach, felt that he owed it all to God. He spent his life confirming that thesis. His reverence-for-life theme was Franciscan in its intensity. A controversial scholar, he was not one who could be ignored. He leaves an imperishable image of a totally dedicated man."

► The Rt. Rev. **John E. Hines**, Presiding Bishop of the Episcopal Church, has been named a member of a special National Council of Churches study panel on Vietnam. Comprised of several churchmen, both lay and ordained, the panel will serve in strictly an advisory capacity. Its double goals are to seek some consensus among American Christians on Vietnam policy, and to investigate ways to expand cooperative relief and rehabilitation programs for Vietnamese war victims.

► **Mr. Alec Wyton**, organist at the Episcopal Cathedral of St. John the Divine, New York City, and president of the American Guild of Organists, was recently named a fellow of Britain's Royal School of Church Music. Mr. Wyton was the only U.S. musician to receive this high honor, presented by the Rt. Rev. Edward Roberts, Bishop of Ely, at Addington Palace, Croydon, Surrey.

► In an unusual ecumenical gesture, the Rt. Rev. Edward R. Welles, Bishop of West Missouri, recently presented

his diocese's Distinguished Service Award to a Roman Catholic editor, **Mr. Robert Hoyt**. At a testimonial luncheon held at Grace and Holy Trinity Cathedral and attended by some eighty guests from local churches and synagogues, Bishop Welles praised Mr. Hoyt's work as editor of the *National Catholic Reporter*. The plaque awarded to the Roman Catholic layman praised the publication for "communicating the Gospel with vigor and honesty" and "constructively using controversy to clarify the Church's message to modern man," and cited Mr. Hoyt for "singular personal truthfulness . . . humility . . . and humor."

► The Rev. **Curtis Hoyt Dickens**, an Episcopal chaplain and retired U.S. Navy captain, recently approached his one hundredth birthday in a philosophical mood. "I think the world is better today and the conditions brighter," he said, but added that "we should slow our pace. We are living at about seventy-five miles an hour when we would do just as well if we slowed down to forty." Chaplain Dickens' own lively career, however, belies his advocacy of the slow pace. He joined the Navy in 1898, and retired in 1929 as Chief of Chaplains. He then served for five years as rector of St. George's Episcopal Church, Newburgh, New York. In 1942, at the age of seventy-seven, he entered politics and was a member of the Connecticut General Assembly until 1947.

► A South Dakota Episcopalian, **Mr. John H. Artichoker, Jr.**, has been named one of the nation's Ten Outstanding Young Men by the U.S. Junior Chamber of Commerce. Mr. Artichoker, born on the Pine Ridge Indian Reservation, is now superintendent of the Northern Cheyenne Indian Agency in Montana, where he supervises a program for economic self-sufficiency and full participation in contemporary life for the 3,000 people who live on the reservation. Mr. Artichoker holds B.A. and M.A. degrees from the University of South Dakota. Before moving to the Montana post in 1962, he served as director of Indian Education in South Dakota. He and his wife, June, a princess of Oklahoma's Kiowa tribe, have a three-year-old son, John III. Mr. Artichoker's parents—his father is a Winnebago Indian, and his mother is of Sioux descent—were for many years in charge of the Bishop Hare Mission Home at Mission, South Dakota.



New, from Oxford

The Language of the Book of Common Prayer

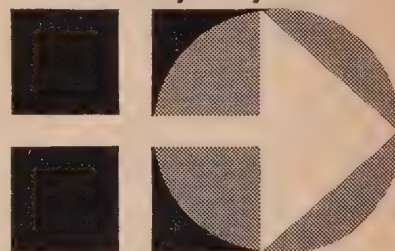
by STELLA BROOK

This thorough and fascinating study considers the authorship, emergence and revisions of *The Book of Common Prayer* in the light of semantic development, changing usage and stylistic habits during four centuries. Particularly illuminating is the author's attention to the style used in translations of the psalms and to the "plain" prose of the Prefaces and the Rubrics.

\$5.50 at your bookseller

Oxford University Press
New York

NEW PAPERBACKS apply Christian thought to contemporary issues



the Christian **\$1.00**
Encounter series EACH

Make your convictions *active*! These convenient paperbacks analyze modern issues with Christian truth — and the perspective of an authoritative author.

THE CHRISTIAN ENCOUNTERS:

The New Leisure

By R. F. Norden

The World of Pop Music & Jazz

By W. R. Miller

The World That Is

By B. F. Kurzweg

Politics & Government

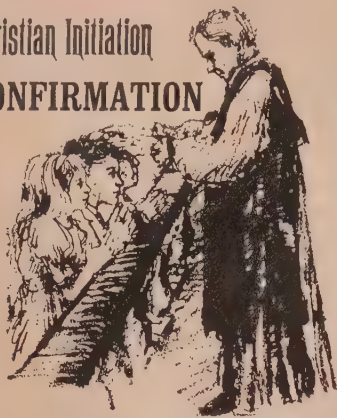
By P. Elbrecht

At your bookstore, or write us
Concordia Publishing House
3558 S. Jefferson, St. Louis, Mo. 63118

Filmstrip series on

Christian Initiation

CONFIRMATION



and Holy Baptism

in color with narration on L.P. recording and printed scripts. Price \$24.95 And

"WE GO TO CHURCH"

a series consisting of:

THE LITANY 3.50

MORNING PRAYER
AND SERMON 3.50

THE HOLY COMMUNION
IN 3-PARTS 10.50

EVANGELICAL EDUCATION SOCIETY

215 South Broad St.
Philadelphia, Pa. 19107

MASSEY SHEPHERD'S Classic Study of the Service of Holy Communion through the centuries AT ALL TIMES and IN ALL PLACES



Dr. Massey H. Shepherd, Jr., outstanding liturgist, describes in a dramatic and intimate way the celebration of Holy Communion at six significant moments in church history, from a Roman house-church in 150 A. D. to a present-day church in an industrial community.

This book, with special appeal as a personal devotional study for laymen, is now available in a handsome gift edition. Illustrated. \$3.95

THE SEABURY PRESS
815 Second Ave., New York, N.Y. 10017

LETTERS

Continued from page 4

proper for us to pray to the Virgin Mary and other saints? I ask this question because of stories in books and magazines I have read, where people have prayed to the Virgin and were granted their prayer. Please answer this in your wonderful magazine.

[Name omitted]
Danville, Calif.

In the Episcopal Church, prayer is addressed only to the Godhead, that is, the Trinity: to God the Father through Jesus Christ, His Son, in the power of the Holy Spirit. We pray in union with the saints, and the Virgin Mary, but not to them.

—THE EDITORS

THE PEOPLE PROBLEM

Speaking for all the Episcopalians on the staff of the Population Reference Bureau, Inc., let me say we were proud of the fine article, "The People Problem," and pleased that the task was assigned to one of the Bureau's oldest friends, Louis Cassels.

It is ironic, however, that . . . in Thomas LaBar's otherwise fine article is the statement, "The continent [Africa] occupies one-fifth of the earth's total land surface but, with only 230,000,000 people, is greatly underpopulated." . . . Africa's population growth rate is second only to Latin America; her population will double in just twenty-nine years if present trends continue. . . . "Greatly underpopulated" is a very misleading term. . . .

DAVID A. COWELL
Washington, D.C.

BOUQUETS

I enjoy THE EPISCOPALIAN so much, particularly wish to compliment you on the special summer issue—it was—and still is—very good.

MRS. ALLEN WIGGIN
Corpus Christi, Texas

My family enjoys the magazine very much.

Congratulations to all for a fine magazine!

ROYAL D. JENNING
Tahlequah, Okla.

I wish to let you know how much I enjoyed the puzzle in the July issue.

I hope you will continue with them.

MRS. OFELIA OLIVE
Swarthmore, Pa.

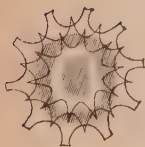
New Episcopal RETIREMENT COMMUNITY



IN SUNNY ST. PETERSBURG, FLORIDA

NON-DENOMINATIONAL • NON-PROFIT • COMPANIONSHIP
DE LUXE ACCOMMODATIONS • LIFE MEMBERSHIPS FROM \$5,000

Send for complete details
TODAY!



SUNCOAST
MANOR

SUNCOAST MANOR Dept. E
6909 9th Street South
St. Petersburg, Florida

NAME _____

ADDRESS _____

CITY & STATE _____

VIEWS ON REVIEWS

Father Boyd's review of *The Sandpiper* was pathetic. And was it necessary to freely advertise this film by your picture? Where is your taste? *The Sandpiper* is just plain filth. One wonders about the writer of such a weak review . . . there were excellent reviews of this motion picture in *The New York Times* and the *Herald Tribune*. I would suggest Father Boyd read them. They struck hard at the immorality of this film. He does not. He merely writes about it. I think his responsibility goes beyond that. . . .

THE REV. PETER F. WATTERSON
West Palm Beach, Fla.

The September issue of *THE EPISCOPALIAN* just came across my desk . . . and I was quite impressed with your review of the movie *The Sandpiper*.

You expressed the disappointment and even disgust so many of us came away with after viewing the movie.

Most of us did feel that some pregnant themes were introduced but not developed, dropped instead for sex and scenery. . . .

Thanks for your articulate exposé.

JAMES SOLHEIM
Minneapolis, Minn.

PLAUDITS FOR MARY AND MARTHA

. . . This letter is to compliment one of your contributing editors, Mrs. Mary Morrison, for her inspiring articles and to thank you and *THE EPISCOPALIAN* for bringing her fine writings to me and many others. Month to month I look forward to reading them, for they have helped me in many practical ways. . . .

All of Mrs. Morrison's articles, including "Our Daily Bread," "Lord, Be Merciful," "As Little Children?" . . . contain a message inspired in her, I am sure, by the Holy Spirit; and this same Spirit has given her the gift of conveying her thoughts in a practical, down-to-earth manner which we all can apply to our everyday needs. This, I am sure you know, is the key to good Christian writing. . . .

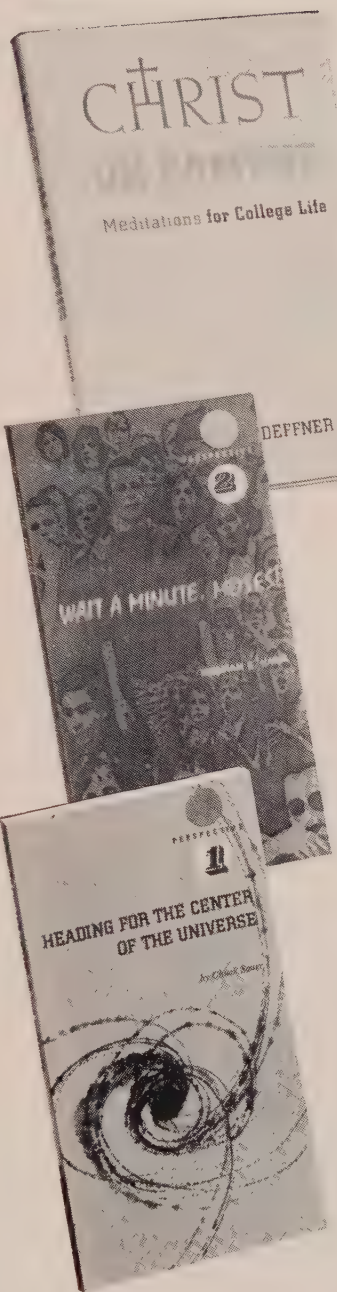
FLORENCE E. BARRECA
Ambler, Pa.

Martha C. Moscrip's article "Wading into the World" [August issue] was most helpful, and I am grateful for your work in keeping us informed on what is happening in the various dioceses of the Church. . . .

THE REV. GEORGE F. REGAS
Nyack, N.Y.

New books to aid the questioning teen-ager...

help young people develop a mature Christian outlook!



CHRIST ON CAMPUS

Meditations for college life sensitively apply the Gospels to the student's concerns and conflicts. Exhilarating and thoughtful readings by D. Deffner. **\$2.75**

WAIT A MINUTE, MOSES!

Explains the Exodus connected to young lives today, combining free, dramatic verse with photos for a vivid, memorable message. Paperback, by N. Habel. **\$1.00**

HEADING FOR THE CENTER OF THE UNIVERSE

The Christian faith, explained with real impact for teen-agers! Blends message with real understanding of their thinking and life. Paperback, by C. Sauer. **\$1.00**

Add impetus to devotions with these personal and family books!

TODAY AND TOMORROW

Daily and special devotions for those advancing in years. Daily and special prayers, favorite hymns included. By C. Behnke. **\$2.95**

CHRISTIAN VIEW OF LIFE

Remarkable devotions develop philosophy for everyday life, inspire renewed endeavor. For shared or private reading. By T. Hoyer. **\$1.50**

THE PROPHETS FOR TODAY

62 meditations apply the books of the Prophets to modern life, as a source of spiritual strength and growth. By T. Coates. **\$2.00**

FAMILY WORSHIP IDEA BOOK

Encourages more creative family worship with resources and ideas for discussion and planning ahead. By E. May. Paperback, **\$1.00**

THE CHRISTIAN FAMILY PREPARES FOR CHRISTMAS

Daily devotional guide for Advent, Christmas Eve, Christmas Day, helps families prepare spiritually. Paperback by C. Mueller. **\$1.00**

1966 DAY BY DAY WITH JESUS CALENDAR

Calendar, plus complete home worship material! Dated loose-leaf sheets have Scripture, devotion, prayer, private prayer topic. **\$1.75**

See these and other new volumes at your bookstore or write us.

A growing ministry in print.



Concordia
PUBLISHING HOUSE

3558 S. JEFFERSON, ST. LOUIS, MO. 63118

Our Shelves Runneth

Twentieth-Century Tent Makers

PATTERNS OF PART-TIME MINISTRY, by Douglas Webster (World Dominion Press, London), is a forthright discussion of a burning practical question. If the churches in foreign mission fields are to be independent and self-supporting, where are they to get the money to pay their clergy?

Because Latin American Protestants often live in considerable poverty, this question has become acute there, and Douglas Webster of the Church Missionary Society (Church of England) has made a special study of the subject in that area. The rapidly growing denominations, he reports, permit pastors to engage in teaching, business, or other activities to support themselves and their families—hence the convenient but inaccurate phrase “part-time ministry.” On the other hand, the slowly growing missions and those almost totally dependent on funds from the parent Churches in North America are not facing this question. Webster has some very uncomfortable comments about the position of our own Church in Brasil.

The final section of the booklet indicates how Webster's South American data can help solve problems in Africa and Asia, and even in Europe and North America. Webster is one of our best-qualified Anglican writers on missionary topics. Episcopalians must soon face the questions he raises if our missionary programs are to be maintained on a realistic and effective basis. Are there not some doctors, businessmen, fishermen, and carpenters

who can also be deacons or priests? The New Testament suggests that there are. —H. BOONE PORTER, JR

Billy the Kid, Move Over

Bufs of the old West, prepare for a nasty shock. For it begins to look as though Owen Wister's tales of rough, tough hombres have to be moved up to that shelf beside the Big Rock Candy Mountain. What Wister put into his novel *The Virginian* was right enough, as far as it went. But . . .

It seems that a couple of literary sleuths from U.C.L.A. were rummaging through some old dusty Wister memorabilia and began checking out the actual history of the cowpunchers of the old West. What turned up were thousands of good guys and bad guys that don't seem to have made it in Wister's wistful West.

THE NEGRO COWBOYS, by Philip Durham and Everett L. Jones (Dodd, Mead, \$4.00), is lean realism whose power is its simplicity. It is a great story, told with a kind of Western taciturnity. The result deals the Negro into his rightful place in our Western history, and the greatness of the conquest of the West by pioneering Americans, all of them, comes into full view. —E.T.D.

Scholarship Without Enslavement

JESUS: THEN AND NOW, by William Lillie (Westminster, \$1.25). This book stands out in a crowded field because it possesses many virtues that

one looks for but seldom finds in studies of Jesus. Brief, unpretentious, and straightforward, it is soundly based on modern scholarship without being enslaved to it. Both historical background and quotations from other writers are used in a way that provides maximum illumination. Here is a clear and interesting picture of Jesus as relevant to his own time and to ours. —M.M.

The Charming Rascal

I WAS DANCING, by Edwin O'Connor (Little, Brown, \$4.75).

A brilliant, sparse taste of O'Connor's high art. Waltzing Daniel Considine stands with one foot in each camp of today's literary establishment. “The Charming Rascal” school will acclaim him for his self-assertive vigor and uninhibited expression. The more narrow minded will just see old Waltzing Daniel as a pathetic candidate for the world's record in deluded, corroding selfishness. —E.T.D.

Social Comment, Alias Science Fiction

THE WORLDS OF SCIENCE FICTION, edited by Robert P. Mills (Paperback Library, 75¢).

Science fiction at its best casts its own refracted light not on outer space and future time but on our own world of now. This collection of fifteen stories (each a favorite of its author) presents some especially brilliant flashes of insight. The first story and the last

Over

are outstanding; and an epilogue—by an author who insists that his best stories are the ones that never get written—lays the creative process out on the page for everyone to see.

—M.M.

Chaos in Church School

LITTLE CHILDREN SHALL LEAD HER: Adventures of a Sunday School Teacher, with text and illustrations by Eleanor M. Ziesel (Fortress Press, 75¢).

Does "downright chaotic" describe any of your church school classes? Here is a teacher and author who says that even in the worst of the melees, someone learns.

This charmingly illustrated booklet describes fifteen high and low spots in the life of a church school class and the ways this particular teacher solved some of the universal difficulties. The experienced instructor will recognize the episodes, and the apprehensive beginner can remember them for future use. *Little Children Shall Lead Her* is a most welcome additional resource.

—M.C.M.

Evergreen Carols

THE OXFORD BOOK OF CAROLS, edited by Percy Dearmer, R. Vaughan Williams, and Martin Shaw (Oxford University Press, \$4.50).

This volume, first published in 1928, is still the most interesting and comprehensive English carol collection available. The re-engraved and reset twenty-fifth impression, with revisions



...VESTMENTS

for ALTAR • CHOIR • CLERGY
with the EXTRA DESIGN, BEAUTY, QUALITY of
CUTHBERTSON CRAFTSMANSHIP

CLERGY APPAREL CATALOG includes: cassocks, surplices, vests, collars, hats, cinctures, robes, capes, shirts, suits, coats.

CHOIR APPAREL CATALOG includes: robes, cassocks, cottas, collars, hats. Complete with measurement chart.

ALTAR VESTMENT CATALOG includes: over 150 exclusive embroidery designs. Symbols meet traditional and contemporary requirements for Stoles, Bible Markers, Superfrontals, Antependia, Funeral Palls, Dossals.



Inspirational beauty, enduring quality distinguish Cuthbertson-made vestments. Select from finest brocades, imported and domestic. Traditional non-tarnishable gold thread embroidery. All vestments are styled and tailored to meet highest ecclesiastical standards.

ASK FOR OUR LATEST CUT-OUT KIT
CATALOG COMPLETE WITH COMPARATIVE PRICES.



J. THEODORE CUTHBERTSON, INC.

Manufacturer of Ecclesiastical Vestments 2013 Sansom Street, Philadelphia 3, Pa. E-105
Please send me illustrated catalogs checked below:

☐ SUPERFRONTALS ☐ BIBLE MARKERS ☐ DOSSALS ☐ STOLES
☐ PULPIT & LECTERN ANTependia ☐ EUCHARISTIC VESTMENTS & COPEs
☐ CLERGY VESTMENTS ☐ CHOIR VESTMENTS

Name _____
Address _____
City _____ Zone _____
State _____
Name of Church _____
Denomination _____

HAND MADE CROSSES
9 Styles Available
Illustrated Cross with 18" chain
"Write for Free Folder"
Sterling #120 14K Gold #240
\$6.75 (1 1/8 in. x 3/4 in.) \$28.75
Special Designs Cut to Order
BENJAMIN S. SKINNER
1104 1/2 Broadway, Columbus, Ga.

BRONZE PLAQUES
FOR ALL OCCASIONS
Write for FREE Catalog P 13
For Medals & Trophies Catalog T 13
INTERNATIONAL BRONZE TABLET CO., INC.
150 W. 22nd St., N.Y. 11, N.Y. WA 4-2323



PROCESSIONAL CROSSES

Representing the best in English design and craftsmanship.

No. 1664 solid brass with oxidized silver finish Agnus Dei center motif, complete with medium oak stave. Available in two sizes—

blade 23" x 13" ... \$127.50
blade 16 1/2" x 9 1/2" ... \$ 89.00
cross holder #22 ... \$ 17.00

Other designs in brass, silver plate sent upon request.

Immediate delivery from our four convenient stores.

MOREHOUSE-BARLOW CO.

29 East Madison St., Chicago, Ill. 60602 4400 Melrose Avenue, Los Angeles, Calif. 90029
14 East 41st Street, N.Y., N.Y. 10017 276 Golden Gate Ave., San Francisco, Calif. 94102

THE FUND FOR EPISCOPAL COLLEGES

- is a cooperative organization of all the colleges related to the Episcopal Church
- was endorsed by the General Convention, October 1964
- provides a source of communication between the Church and its members and the eight fully accredited liberal arts colleges related to the Episcopal Church

Write for information on the Fund's program and needs:

THE FUND FOR EPISCOPAL COLLEGES
Episcopal Church Center
815 Second Ave., New York, N.Y. 10017

DE MOULIN ROBES

Designed with grace and dignity in your selection of the finest materials and beautiful colors. Masterfully tailored. Sensibly priced. Write for free catalog and swatches. State name of church and pulpit or choir type.

De Moulin Bros. & Co.
1206 So. 4th St.
Greenville, Illinois



BOOKS

and additions, is most attractive and practicable.

Several copies belong in the music library of any parish or mission as a source for carol services or pageants for Church Year seasons. Some of the carols are far more suitable for church school than the trite or overly ambitious anthems which are often attempted.

The Oxford Book of Carols ought to be a source of delight in any family or informal group that likes to sing.

—MARION J. HATCHETT

Teilhard de Chardin: for Tyros

HYMN OF THE UNIVERSE, by Pierre Teilhard de Chardin (Harper and Row, \$3.00).

This beautiful and inspiring book is close in spirit to the author's earlier *Divine Milieu*, and includes some of his more poetical and visionary short writings, among them the famous *Mass on the World*.

The final section, made up of excerpts from the whole scope of Teilhard de Chardin's writings, both published and unpublished, provides newcomers with an excellent introduction to his thought.

—M.M.

Teilhard de Chardin: for Fans

TEILHARD DE CHARDIN: *A Biographical Study*, by Claude Cuenot (Helicon Press, \$9.75).

This full-scale biography, through extensive and skillful use of quotations from the writings of Teilhard de Chardin and those who knew him, gives a many-faceted picture of a man whose personality and quality of life were at least as interesting and attractive as his work and thought. Recommended for Teilhard de Chardin fans.

—M.M.



NOW... the first projected visuals CORRELATED with Sunday School Bible Lessons

And at low, low cost! GL is first to present fascinating full color teaching pictures on filmstrips, keyed to Sunday School lesson books. They'll hold attention, brighten teaching, improve learning. They're called "Lesson-Strips", and they're unbelievably easy to use. The secret: revolutionary new "Split/35" (half 35mm size) film, plus complete quick-setup projector and screen for intimate table-top use. Clear image even in non-darkened rooms! Quarterly Lesson-Strip albums are complete with films and detailed teaching guide. An important visual aid breakthrough, with low cost and flexibility. It doesn't replace the teacher... just improves the teaching. Now available for grades 4, 7 and 10, with more to come.

Gospel Light Publications



REDEEM THIS COUPON NOW! — ONLY THROUGH
YOUR REGULAR SUNDAY SCHOOL SUPPLIER

FREE VIEWER

AND FILM
SAMPLE

Appreciate Split/35 Lesson-Strip quality now! Absolutely no cost! Present this coupon for Lesson-Strip Viewer and Split/35 filmstrip sample in color, plus illustrated brochure. Yours to keep, and show to fellow teachers to claim rewarding Lesson-Strip benefits for your Sunday School. Available only to bonafide Sunday School personnel.

B

Gospel Light Publications

PICTURE CREDITS—Barbara G. Kremer: 13-15. Thomas LaBar: 19-26. Seymour Linden: 10. Religious News Service: 44, 45. John P. Taylor: Cover, 40-41. Clyde Willis: 55.

HELP!

MOVIES
BY MALCOLM BOYD



I was in line outside the theater on opening day. It was a long, long line, and everybody else was teen-age and a girl.

We were waiting to see the Beatles' new movie *Help!* When we got inside and the titles flashed on the screen, I momentarily gave up all hope of hearing any of the dialogue because my theater companions were screaming so loudly. But after a few moments, with the exception of vocal sequences and camera close-ups of Beatles' faces, the frenzied reactions subsided.

As I look back on the event, I realize I am at least somewhat a refugee from culture shock. But not in the way you might think. The culture shock does not derive from the teen-age audience (the girls were great, and even seemed to go out of their way to make this stranger in their midst feel quite welcome).

Nor does the culture shock derive from the Beatles who, by this time, are weighed down by accolades and are "in." It stems from the movie itself.

The wrong audience was seeing the movie. It was clear the teenagers loved the Beatles but frequently couldn't make heads or tails out of the film. The reason is simple. *Help!* is one of the most adult, sophisticated films produced in years, a brilliant spoof on all of the James Bond thrillers.

Gadgets, villains, cool blondes, cliff-hanging suspense, a forbidding idol, exciting changes of scenery from Swiss Alps to the Bahamas: this film has them all. However, it becomes schizoid when it adds two additional elements: highly complex comedy and an attempt withal to be an "ideal vehicle" for the Beatles' second money-making motion picture.

What an omelette all this makes! The paradox is that it probably won't genuinely please anybody. Sophisticated film buffs who would actually like the movie very much won't go to see it because, as they snort, "Me at a Beatles' movie?" Teen-age Beatles' fans will find themselves way over their heads in subtleties and some of the nicest cinematic touches of the year. And pure suspense fans will be turned off by the comedy ("we want our suspense straight"). So this film is a cinema mix-up without precedent.

The exuberant joy of the Beatles' first film, *A Hard Day's Night* (also directed by Richard Lester), is seldom felt on this second time around. The picture is too gimmicky, too busy with plot, and is taking itself too seriously. Scotland Yard is spoofed, rather nicely if a bit too broadly; British scientists get a warm comeuppance; too, James Bond films should henceforth blush in technicolor if they try to ply the old line

MUSIC FROM THE COURT AND CHAPEL OF HENRY VIII



MUSIC FROM THE COURT AND CHAPEL OF HENRY VIII

Performed by the Montreal Bach Choir, George Little, Director. Mono or Stereo, \$4.98, deduct 10% discount

A superb 33 $\frac{1}{3}$ rpm record of early Anglican Church music. Featured on this disk are choral works by the Tudor composers. Compositions include: *Boar's Head Carol*; *Pleasure It Is*; *Trolly Lolly Lo*; *My Lady Carey's Dompe*; *O Lord, the Maker of All Things*. Taverner—*O Christ Jesus, Loving Shepherd* and *In Nomine*; Tye—*I Will Exalt Thee, O Lord* and *O God, Be Merciful and Praise Ye the Lord, Ye Children*; Tallis—*O Born of Light* and *This is My Commandment* and *Magnificat* and *Nunc Dimittis*; Fayrfax—*O Blessed Light*; Redford—*Jam lucis orto sidere* and *Salvator* and *Sermone blando angelus* and *Rejoice in the Lord Always*; Blitheman—*Eterno rerum conditor*; White—*In Nomine*. Detailed program notes included with this album.

BONUS OFFER:

A free copy of *Composers of the English Reformation Period* by Peter Jensen, M.A., A.A.G.O., with your purchase of "Music from the Court and Chapel of Henry VIII."

Order from:

MOREHOUSE—BARLOW Co.

14 East 41st Street, N.Y., N.Y. 10017
29 East Madison St., Chicago, Ill. 60602
276 Golden Gate Avenue,
San Francisco, Calif. 94102
4400 Melrose Avenue,
Los Angeles, Calif. 90029



NERVOUS? JUST BECAUSE IT'S HIS FIRST SERMON?

Sure this seminary student is nervous. And he'll preach a better sermon because of it, as you know yourself from speaking on your feet.

But this young man is often bothered by a more serious apprehension: he worries about having enough money to pay his way through seminary.

Seminaries, like all forms of graduate school, are expensive. It costs \$3500 or more a year to keep a man here. Most students can barely afford to pay one third of this amount. The crucial two thirds must come from you, your parish and your diocese.

Your donation to one of the seminaries below will see to it that some young man can be a bit surer he'll get through financially.

DIRECTORY

Berkeley Divinity School, New Haven, Conn.
Bexley Hall, the Divinity School of
Kenyon College, Gambier, Ohio
Church Divinity School of the Pacific,
Berkeley, Calif.
Divinity School of the Protestant Episcopal
Church in Philadelphia, Philadelphia, Penna.
Episcopal Theological School, Cambridge, Mass.
Episcopal Theological Seminary of the Southwest,
Austin, Texas

The General Theological Seminary,
New York, New York
Nashotah House, Nashotah, Wisconsin
School of Theology of the University
of the South, Sewanee, Tenn.
Seabury-Western Theological Seminary,
Evanston, Ill.
Virginia Theological Seminary,
Alexandria, Va.

THE EPISCOPAL SEMINARIES

Division of Christian Ministries, Episcopal Church Center, 815 Second Ave., N. Y., N. Y. 10017



THE EPISCOPAL SEMINARIES, Div. of Christian Ministries E
Episcopal Church Center, 815 Second Ave., New York, New York 10017
Please send me more information about the needs of our seminaries.
Name _____
Address _____
City _____ State _____
The Seminary I am most interested in is _____

Movies

in just a straight, self-humorless manner. However, despite these advantages, there is an absence of delight and joy.

Yes, there is a wonderful Beatles' scene in the Alps. The four young men are skiing, and often there are a rhythm and exhilaration which remind one of the memorable scene in their first film when they clowned and ran in an open athletic field.

But the poetry is lacking this time. One hopes the Beatles can come back to poetry in a future movie, and also that they can do without busyness to cover up useful, simple silences. Their own personalities are quite marvelous, and speak volumes if given an opportunity; but, in this film, a lot of talk and action stifles character portrayal and development.

I can't help wondering if the Beatles will finally find their true audience. This would mean terrible image iconoclasm. Shunned by teenagers, they could no longer expect to be greeted by wild screams in theaters. Instead, jaded, sophisticated adult moviegoers would chuckle softly at their humor and learn to prize them as vintage wine.

GOOD CURRENT FILMS

For Adults Only

Ship of Fools . . . 1965 version of *Grand Hotel*, with fine performances by Oskar Werner, Simone Signoret, and Vivien Leigh.

The Knack . . . Rita Tushingham in a British film concerning youthful efforts to express individuality in conformist urban society.

General Family

A High Wind in Jamaica . . . Several children, en route to England from Jamaica, are kidnapped. Anthony Quinn heads the pirates.

Cat Ballou . . . Lee Marvin gives one of the year's best performances in a parody of a Western.

Von Ryan's Express . . . Frank Sinatra leads an allied breakout from a Nazi wartime prison camp. Inventive and original.

Have and Have Not

This column is your column, designed to bring together those who need certain church supplies and furnishings and those who have a surplus. Please observe these simple rules: 1) write directly to the parish, mission, or individual making the request; 2) do not ship any material to THE EPISCOPALIAN.

St. Stephen's Mission, 8020 Whitesburg Drive South, Huntsville, Alabama, needs Episcopal Church Fellowship Series Church School material for all grades and is willing to pay postage. If your parish has this material available, please write to the Rev. Douglas M. Carpenter at the mission.

A 1942 model Singer treadle sewing machine is offered to any mission which can use it. Please write to Mrs. Claude Nelson Rucker, P.O. Box 238, Palos Verdes Estates, California.

Christ Episcopal Church, 2627 Atlantic

Street, N.E., Warren, Ohio 44482, would like to give away one large buffet with mirror and a large dining table with six boards and rack. Please write to Mrs. J. J. Uhrain, the rector's secretary, at the church.

A recent item requesting Sunday school materials evoked a reply to the inquirer from Mrs. George Paradise, president of the Church Periodical Club. In sending a carbon of the letter to THE EPISCOPALIAN, she writes: "It is sad to read there are those within the Church who still do not know CPC. . ." Mrs. Paradise hopes that in the future the CPC (815 Second Avenue, New York, New York 10017) will be called upon to supply needed books, periodicals, and other materials.

If your parish or mission wishes to list church supply needs or surplus, please write: Have and Have Not Editor, THE EPISCOPALIAN, 1930 Chestnut Street, Philadelphia, Pa. 19103.



"Teach us to pray"

is a common plea of many persons, young and old, in their constant effort for a better understanding and closer relationship with God.

Each day's devotions in THE UPPER ROOM closes with a short and simple prayer that even a child can use. For anyone who finds it difficult to pray, these daily prayers show the way.

Similarly, the daily Bible reading leads to "searching the Scriptures" for more of the profound truths and teachings of the Word of God.

Your family, and all your church families, will benefit in many ways through the practice of daily devotions. THE UPPER ROOM offers helpful guidance and invites you to join it in its world-wide movement of prayer and Bible reading.

Send for a free sample copy or enter your order now to begin with the November-December issue. 10 or more copies of one issue to one address, 10¢ per copy. Individual yearly subscriptions (English edition) \$1.00.

Address

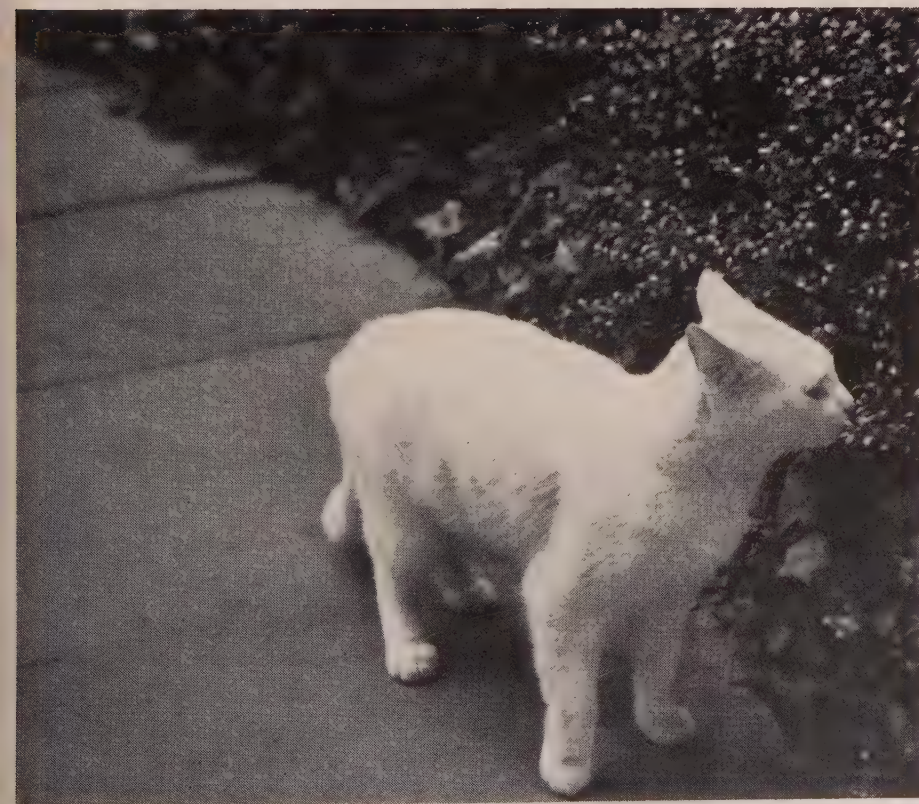
The Upper Room

The world's most widely used devotional guide

42 Editions — 36 Languages

1908 Grand Ave. Nashville, Tenn. 37203

THE EPISCOCATS



"Just 'cause I'm late is no reason for the usher to give my seat to a stranger."

OCTOBER

- 1-3 Episcopal Pacifist Fellowship Conference, Seabury House, Greenwich, Connecticut. The Rev. Dr. Daisuke Kitagawa, chaplain; Dr. Elfan Reese and Dr. Hildegard Goss-Mayr, speakers.
- 3 Sixteenth Sunday after Trinity
- 3 Worldwide Communion Sunday
- 5-7 Church Periodical Club, Seabury House, Greenwich, Connecticut
- 10 Seventeenth Sunday after Trinity
- 10 Laymen's Sunday
- 10-16 Churchmen's Week
- 17 Eighteenth Sunday after Trinity
- 18 St. Luke the Evangelist
- 20-23 World Order Study Conference, Commission on International Affairs, St. Louis, Missouri
- 24 Nineteenth Sunday after Trinity
- 24 World Order Sunday
- 28 St. Simon and St. Jude, Apostles
- 31 Twentieth Sunday after Trinity
- 31 Reformation Sunday
- 31- Episcopal Church School Week Nov. 7

Meetings, conferences, and events of regional, provincial, or national interest will be included in the Calendar as space permits. Notices should be sent at least six weeks before the event.

Radio and Television

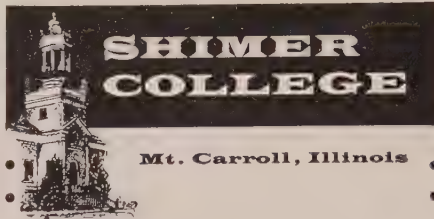
"Viewpoint," the Episcopal radio weekly fifteen-minute interview series, is moderated by the Rev. Dana F. Kennedy, with outstanding figures from various fields as guests. It is heard in two versions: MBS, Mutual Broadcasting System and Station WOR (New York); and SYN, the best of MBS programs syndicated to more than 250 stations. Consult your diocesan journal and local paper for time and dates.

"The Good Life" is a weekly Episcopal radio fifteen-minute interview program designed to be of special interest to women. Jane Martin is moderator.

The Division of Radio, TV and Audio-Visuals of the Episcopal Church's Executive Council has produced a new radio series, "The Witness." Robert Young is host for these fifteen-minute programs, and Art Gilmore is the announcer.

EDUCATIONAL DIRECTORY

COLLEGES



Mt. Carroll, Illinois

Episcopal-related four-year liberal arts coeducational college . . . Integrated general education and specialization . . . Preprofessional program and secondary teacher training . . . Small-class discussion method . . . Accepts qualified high school graduates and superior early entrants . . . Registration limited to 500 . . . Fully accredited . . . College chaplain jointly appointed by Shimer and the Bishop of Chicago . . . For information write, Shimer College Mount Carroll, Illinois.



TRINITY UNIVERSITY

San Antonio, Texas—1869

A University of distinction in the cultural heartland of Texas. Arts, sciences, pre-professional. Bachelors, masters. Independent study program. Exceptionally competent faculty. Limited enrollment. Individual counseling. Coeducational. Bilingual city of half million. Outdoor sports the year around. Army ROTC. All new modern Skyline Campus. Moderate costs. CEEB scores required.

James Woodin Laurie, President

SCHOOLS FOR BOYS

SAN MIGUEL SCHOOL

Diocesan School for Boys

Grades 7 through 12

College Preparatory

Fully Accredited

NEW BOARDING DEPARTMENT

6501 Linda Vista Road

San Diego, Calif. 92111

The Rev. C. A. Parmiter, Jr.

Headmaster

THE PATTERSON SCHOOL for BOYS



Fully accredited Church School on 1300 acre estate. Grades 7-12. Small classes. New Modern Language laboratories. Gymnasium, sports, swimming, fishing, riding.

Summer camp for boys 6 to 15 years. Outpost Camp, skiing, other water sports. Periods 2, 4, or 6 weeks.

For Camp or "Happy Valley" catalog write:

George F. Wiese, Box F

Legerwood Station, Lenoir, N.C.

COLLEGE PREPARATORY — CHARACTER BUILDING

SCHOOLS FOR BOYS



Founded 1858

The oldest Church School west of the Alleghenies integrates all parts of its program—religious, academic, R.O.T.C., social—to help high school age boys grow "in wisdom and stature and in favor with God and man." Write

Director of Admissions

658 Shumway Hall

Shattuck School Faribault, Minnesota

Member: Episcopal School Association

SAINT PETER'S SCHOOL

Episcopal Peekskill, New York

A church-centered college preparatory school for boys. Grades 9-12. 70 acre campus 40 miles from New York. Interscholastic sports, music, social activities. Secondary Schools Admission Tests required. For information write or call:

The Rev. William S. Crawford, Jr., Headmaster Telephone 914—PE 7-5200

THE CHURCH FARM SCHOOL GLEN LOCH, PA.

A School for Boys Dependent on One Parent

Grades—5th through 12th

College Preparatory and Vocational Training:

Sports: Soccer, Basketball, Track, Cross-Country

Learn to study, work, play on 1700 acre farm in historic Chester Valley.

Boys Choir—Religious Training

Charles W. Shreiner, Jr.

Headmaster

Post Office Box: S, Paoli, Pa.

Saint Andrew's School

OF BOCA RATON, FLORIDA

Thoughtful teaching to develop thinking students. Episcopal boarding school for boys of all denominations, grades 7-12. College preparatory, high academic standards. Developmental reading. Well-equipped labs. Sports, pool. Modern campus, air-conditioned buildings. Summer School. Catalog: Eugene J. Curtis, Jr., Hdm., Box 130-E, Boca Raton, Fla.

COEDUCATIONAL SCHOOLS

VOORHEES COLLEGE

DENMARK, SOUTH CAROLINA

A co-educational Liberal Arts College with a Secretarial Science Terminal Program. Under the direction of the American Church Institute and fully accredited by the Southern Association of Colleges and Schools. Beautiful Location.

Reasonable Terms. For information write to

JOHN F. POTTS, President

WEST NOTTINGHAM ACADEMY

Fully accredited. Coed. College Preparatory. Grades 8-12. Postgraduate. Advanced work in math, English, science, history available. Excellent guidance program. Varsity sports, golf. 80-acre campus. New field house. Located midway between Philadelphia and Baltimore. Established 1744. Also Camp and Summer School. For catalog, write:

Norman C. Farnlof, Headmaster

Box 33, Coloma, Maryland 21917

EDUCATIONAL DIRECTORY

MILITARY ACADEMIES

VALLEY FORGE MILITARY ACADEMY

Valley Forge, hallowed shrine of American freedom, has loaned its cherished name to this distinguished military academy and Junior College.

Preparatory School, grades 9 thru 12 and Junior College. Regional accreditation. Small classes, highest academic standards. Superbly qualified faculty. Personalized guidance. Developmental Reading and Speech Clinics. Modern, well-equipped labs. All varsity sports. 82 modern fireproof buildings, including two gymnasiums and hospital. Mechanized Cavalry, Artillery, Infantry, Band. Senior Division ROTC.

Send for Catalog. Box C, Wayne, Pa.

San Rafael MILITARY ACADEMY

COLLEGE PREPARATORY.
FULLY ACCREDITED.

Member California Association of Independent Schools

Episcopal boarding and day school. Grades 7-12. Small classes. Exceptional science facilities. NON-MILITARY SUMMER SESSIONS. Grades 5-12.

For further information, write:
The Reverend Sumner Walters, Ph.D.,
Headmaster
FIFTH & COTTAGE AVENUE
SAN RAFAEL, CALIF.

FORK UNION MILITARY ACADEMY

Our ONE SUBJECT PLAN of study in Upper School (grades 9-12) has increased honor roll 50%. Develops concentration. Fully accredited. 17 modern bldgs., 2 gyms, 2 indoor pools. Junior School (grades 5-8) has separate bldgs., gymnasium, pool. Housemothers. 68th year. For ONE SUBJECT PLAN booklet and catalog write:
Dr. J. C. Wicker
Box 629, Fork Union, Virginia



SEWANEE MILITARY ACADEMY

Fully accredited college preparatory. Grades 9-12. Individual attention. Episcopal. ROTC highest rating. All sports: gym, pool. 10,000-acre mtn. campus. U. of the South affiliation. Scholarships. Summer School-Camp. Established 1868. Entrance exams required. Catalog.
Headmaster, Box E, Sewanee, Tennessee



SCHOOLS FOR GIRLS

Stuart Hall

Virginia's oldest Episcopal college preparatory school for girls in the Shenandoah Valley. Fully accredited. Grades 9-12. Notable college entrance record. Music, Art, Gymnasium. Indoor swimming pool. Attractive campus. Charming atmosphere. Catalog.

Martha Dabney Jones, M.A., Headmistress
Box E, Staunton, Virginia

SCHOOLS FOR GIRLS

ST. MARY'S in-the- MOUNTAINS

An Episcopal boarding school for girls, grades 9-12, preparing for leading colleges. In scenic White Mountains. Art, Music. Outdoor sports. Vigorous Ski program. Accessible to Boston and New York. Founded in 1886.

For further information write:

John C. McIlwaine, B.A., M.A., Headmaster
Box E, Littleton, New Hampshire

ST. ANNE'S SCHOOL

One of the Church Schools in the Diocese of Virginia. Strong Liberal Arts college preparatory curriculum. Girls, grades 8-12. High academic standards. French, Latin, Spanish. Fine Arts. Utilizes the cultural resources of the University of Virginia. Sports, riding. Suite-plan dorms. Established 1910.

Margaret D. Jefferson, Headmistress
ST. ANNE'S SCHOOL, Charlottesville 2, Va.

ST. MARY'S SCHOOL

Episcopal School for girls. Under direction of Sisters of St. Mary. Grades 9 through 12. College preparatory. Fully accredited. Small classes. Modified self-help plan. Music, art, dramatics, riding, fencing, team sports.

Sister Superior, St. Mary's School
Peekskill 9, New York

CHAPEL HILL . . .

Carefully supervised college prep and general courses. Grades 7-12. Small classes. Moderate rate. Country atmosphere. Music, art, drama. Remedial Reading. Special English class for foreign students. Typing. Social, athletic, creative activities. New dormitory. Cultural advantages of Boston 10 miles away. Est. 1860. Also, 8-week SUMMER SESSION.

Wilfred G. Clark, 327 Lexington Street,
Waltham, Mass., 02154.

KEMPER HALL Kenosha, Wisconsin 95th Year

Church School for Girls, Boarding & Day
Thorough college preparation and spiritual training. Music, art, dramatics and homemaking courses. All sports. Junior school department. Beautiful Lake Shore Campus. 50 miles from Chicago. Under the direction of the Sisters of St. Mary. For catalog address: Box E.

CHANDLER

SCHOOL FOR WOMEN • SECRETARIAL

OFFERS NEW EDUCATIONAL EXPERIENCE. One of Boston's oldest, most distinguished schools offers excellent secretarial training combined with maturing influence of unusual residence program in a world-famous educational community. 2-yr. Medical, Legal, Science-research, Executive specialization. 1-yr. Course. Beautiful residences in Boston's Back Bay. Cultural, social opportunities of a city noted for music, arts, and ideas. Catalog: Dr. G. I. Rohrbough, President, 448 Beacon St., Boston, Mass. 02115

Vernon Court

Junior College for women. Transfer and terminal. Program planned to develop intellectual curiosity. Liberal arts, music, art, retailing, home economics, secretarial & medical secretarial. Sports including riding. Beautiful Newport estate campus. Catalog.
Registrar, Vernon Court, Bellevue Ave., Newport, R. I.

SCHOOLS FOR GIRLS

ST. MARY'S SCHOOL SEWANEE, TENNESSEE

Grades 9-12. College Preparatory, and General Courses

MUSIC, ARTS, DRAMATICS,
SPORTS, RIDING

Each student given special guidance.

The School is under the direction of the Sisters of Saint Mary. For Catalog, address

The Sister Superior, C.S.M.

Miss Harris' Florida School

A resident school for girls

51st year opens in fall, 1965

Junior and Senior High. College Preparatory and Fine Arts. Small classes, individual attention. Serious work, in a home-like, relaxed atmosphere.

Catalog upon request.

P.O. Box 865-A, Stuart, Florida

Hannah More Academy Established 1832

The Diocesan Girls' School of Maryland
Grades 7-12. Boarding, day. Accredited. College preparatory. For full information, write:

Director of Admissions, Box E

Hannah More Academy

Reisterstown, Maryland 21136

St. John Baptist School

An Episcopal School for Girls, Grades 9-12

Accredited college preparation to meet highest standards. Strong faculty. Individual programs, advanced courses. New gym, all sports. Music and Art. Beautiful 30-acre campus, 35 miles from New York. Established 1880.

Sister Superior, Box 156, Mendham, New Jersey

SCHOOLS OF NURSING

PRESBYTERIAN- ST. LUKE'S HOSPITAL SCHOOL OF NURSING

Offers new three year program of Education and Internship. Next class will enroll in September, 1966. Two years Basic Nursing Education is followed by one year Internship with liberal stipend. For information, write: Director of Admissions, 1743 West Harrison Street, Chicago 12, Illinois.

SCHOOL OF NURSING

St. Luke's Hospital, Davenport, Iowa

Two year accelerated registered professional nurse program. Graduates qualified for R.N. licensing examination. Male and married students accepted. Contact:

Director, St. Luke's Hospital
School of Nursing
Davenport, Iowa

St. Luke's Hospital SCHOOL OF NURSING

Offers a fully accredited program in basic professional nursing. Classes enter in September. Address inquiries to:

The Registrar—Box E
419 West 114th Street, New York, N. Y. 10025

Everything for the CHURCH

- ☐ Altars ☐ Pews ☐ Organs
- ☐ Flags ☐ Lighting Fixtures
- ☐ Visual Aids ☐ Bibles
- ☐ Folding Chairs and Tables
- ☐ Sterling and Brass Ware
- ☐ Stained Glass Windows
- ☐ Books of Remembrance
- ☐ Bells, Van Bergen
- ☐ Clocks for Church Towers

Check above items in which you are interested and write for FREE catalog.

WHITEMORE ASSOCIATES, INC.

ECCLESIOLOGISTS

3 WEXFORD ST. (Needham Hts.) BOSTON, MASS.
Tel. 449-1500 (Area Code 617)

*From a Christian point of view
or purely as an investment!*

This trouble-free investment fund is good business!

*This year's yield 5½% plus BIG TAX
SAVINGS and many advantages.*

Here is an opportunity to participate in a highly diversified investment portfolio offering a generous, automatic, quarterly income—with no "load", no management charges, no extras to pay.

No capital gains to report. This is especially desirable for everyone with large profits in securities or real estate.

More net income because now it's based on the current valuation of your transferred securities—and your paper profits are put to work.

Large income tax deduction. On a \$10,000 holding as much as \$6658 the first year.

Substantial savings on estate and inheritance taxes.

You also get the satisfaction of sharing in the world-wide distribution of the Bible.

Mail Coupon Today!

AMERICAN BIBLE SOCIETY, EM-105
440 Park Ave. South, New York, N.Y. 10016

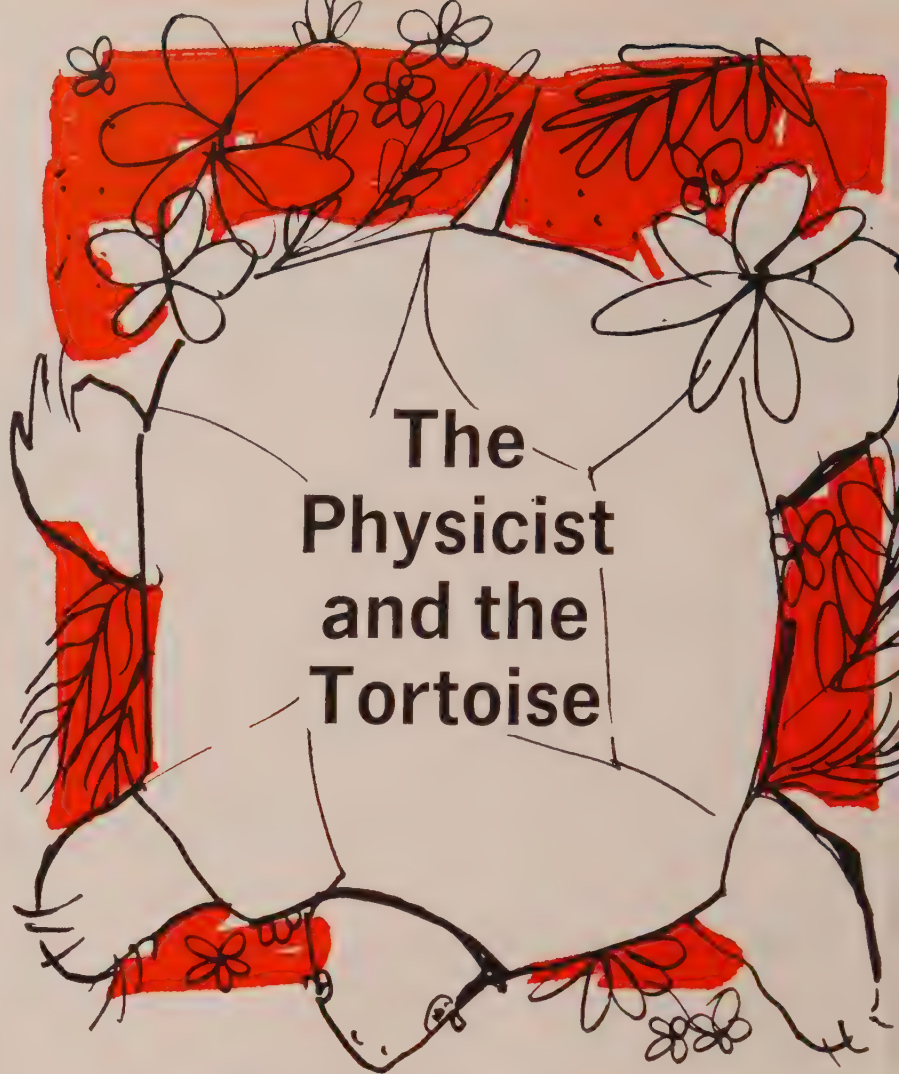
Please send me without obligation information on the American Bible Society Life Income Plan on amounts of \$1000 or more.

Name ☐ Mr. ☐ Mrs. ☐ Miss _____
(please print)

Address _____

City _____

Zone _____ State _____



BY LOREN EISELEY

THERE is a story about one of our great atomic physicists—a story for whose authenticity I cannot vouch, and therefore I will not mention his name. I hope, however, with all my heart that it is true. If it is not, then it ought to be, for it illustrates well a growing self-awareness, a sense of responsibility about the universe.

This man, one of the chief architects of the atomic bomb, so the story runs, was out wandering in the woods one day with a friend when he came upon a small tortoise. Overcome with pleasurable excitement, he took up the tortoise and started home, thinking to surprise his children with it. After a few steps he paused and surveyed the tortoise doubtfully.

"What's the matter?" asked his friend.

Without responding, the great scientist slowly retraced his steps as

precisely as possible, and gently set the turtle down upon the exact spot from which he had taken him up. Then he turned solemnly to his friend. "It just struck me," he said, "that perhaps, for one man, I have tampered enough with the universe." He turned, and left the turtle to wander on its way.

The man who made that remark was one of the best of the modern men. What he had devised had gone down into the whirlpool. "I have tampered enough," he said. It was not a denial of science. It was a final recognition that science is not enough for man. It is not the road back to the waiting Garden, for that road lies through the heart of man. Only when man has recognized this fact will science become what it was for Bacon, something to speak of as "touching upon Hope." Only then will man be truly human.

From *The Firmament of Time*, by Loren Eiseley. Copyright © 1960 by Loren Eiseley, copyright © 1960 by the Trustees of the University of Pennsylvania. Reprinted by permission of the publisher, Atheneum.



With...deliberate speed, majestic instancy,
They beat—and a Voice beat
More instant than the Feet—
"All things betray thee, who betrayest Me."

FRANCIS THOMPSON

Men are on the move in our land today, marching in response to inner stirrings which have aroused them to witness to freedom for every American citizen. Their pace is relentless. Of different races and creeds, they are united by their conviction that all Americans are destined for freedom. For them, there can be no genuine peace until this destiny is accepted and achieved. Their goal has its own "majestic instancy": the freedom they seek is NOW.

Every Church person, of every race, is involved in this American revolution. You can make your involvement count. Your gift to the Church and Race Fund helps the Church participate so that all men may benefit from this move toward freedom. Please send your contribution today.

CHURCH AND RACE FUND
Executive Council, Episcopal Church Center
815 Second Avenue, New York, N. Y. 10017

Enclosed is my contribution to the Church and Race Fund.

Name _____

Address _____

City & State _____

Please make your check payable to Lindley M. Franklin, Jr., Treasurer, and mark it "Church and Race Fund."

*Department of the Ministry Survey Shows **MINISTERS INCOME** Lags*

Are YOU Glad YOU Didn't Choose The MINISTRY?

Ministers have those same financial problems that face all of us but *with an income considerably less* than that earned by the average layman.

A recent survey deals with the income of Protestant clergymen in the United States in 1963 and covers 15 major communions. It is an amazing collection of fiscal facts, with both national and local implications. No section of our country stands out as being particularly generous to its ministers.

One conclusion evident from the survey is that ministers' salaries are not realistically aligned with their years of experience. The average salary and allowance of a newly ordained minister with 1-4 years' service is \$5814*. The average reported for a minister with 20-24 years' service is \$7317*. The \$1503 difference represents an annual wage increase of \$75.15.

A private industry with this outlook would find it impossible to hire or hold a specialist in almost any position.

To make this comparison even more pointed, the survey matched clergy with laymen, ages 25 and over, each having a like number of school years.

With 17 or more years of school, the average income for the layman is \$8434. Ministers with an equal number of years in college and seminary have a cash income, on the average, of \$5322, a whopping difference of \$3112.

Still another way of looking at the problem is to contrast the 1963 median salaries of these ministers with 1963 Census figures of median income of full time male work-

ers, ages 14 and over.

Twelve occupational classifications were used and clergymen ranked 9th in the rating. The following table shows the relative positions:

COMPARISON OF PROFESSIONAL INCOMES

Teachers... (elementary to college) . . .	\$6950 (to \$8163)
Engineers	\$9512
Self employed professionals (including Medical)	\$10,932 - \$12,678
CLERGY	\$6358

The median salary of clergymen was just \$815 above the 12th and lowest position. Actual cash income of the clergy was less since the \$6358 included an \$1800 allowance for rental, utilities and fees.

The survey has no answer, makes no recommendations. It is a problem to be faced and solved by each congregation. For the clergyman there is no "Help Wanted-Ministers" on the classified page. There are no bargaining tables, picket lines or contracts.

The decision rests in the hands of the thoughtful laymen in each congregation. It is one that must be confronted and resolved at regular intervals.

What better place to say . . . "Do unto others . . ."

*These figures include the median rental value of the parsonage at \$1300 annually.



MINISTERS LIFE and casualty union
Ministers Life Building, Minneapolis, Minnesota 55416 • 30 Bloor Street West, Toronto 5, Ontario
A Mutual Insurance Company



Reprints of this message for distribution to your Trustees and Board members are available on request.

KNOW YOUR DIOCESE



The Diocese of Southwestern Virginia was created in 1919, last in a series of diocesan divisions of the Virginias. The original Diocese of Virginia, organized in 1785, included what are now the states of Virginia and West Virginia. West Virginia was admitted to the Union as a separate state in 1863 but was not organized as a diocese until 1877. In 1892, the territory south of the James River was organized as the Diocese of Southern Virginia. Then in 1919 this diocese was divided, and the western area was set apart as the Diocese of Southwestern Virginia.

The diocese's primary council, held in December, 1919, elected the Rev. Robert Carter Jett to be the first bishop. When Bishop Jett retired in 1938, he was succeeded by the Rev. Henry Disbrow Phillips. The Rt. Rev. William H. Marmion became the third Bishop of Southwestern Virginia when Bishop Phillips retired in 1954.

Today the diocese has sixty-three parishes and missions with sixty-one clergy and 149 lay readers serving 13,681 baptized persons (9,438 communicants). The diocese has six deaconesses and women workers, four full-time college chaplains and other college workers, and one missionary to the deaf, the Rev. Jesse Ashley Pope, who was recently ordained to the priesthood.

The diocese is at work on or near over twenty college campuses in the area, one of the outstanding educational centers of the nation. The Virginia Episcopal School in Lynchburg, a boys' preparatory school, is conducted by the diocese. Stuart Hall in Staunton, a girls' preparatory school, is conducted jointly by the Dioceses of Virginia, Southern Virginia, and Southwestern Virginia. These dioceses, along with West Virginia, operate the Protestant Episcopal Theological Seminary in Virginia and the Episcopal High School, both in Alexandria. The Boys' Home, a home for underprivileged boys in Covington, is run jointly by the Dioceses of Southern Virginia and Southwestern Virginia.

In 1957 the diocese acquired "Hemlock Haven," more formally known as the Bishop Phillips Memorial Camp and Conference Center. Youth camping sessions as well as diocesan and parish meetings are held at the center.

The Diocese of Southwestern Virginia was the first Vir-

ginia diocese to give women an opportunity to serve on vestries. At its meeting last May, the Diocesan Council adopted Ecuador as a companion diocese for the next three years as a part of the diocese's participation in Mutual Responsibility and Interdependence in the Body of Christ. The Council also voted to begin a Voluntary Proportionate Giving Plan in 1966.



The Rt. Rev. William H. Marmion was born in Houston, Texas, on October 8, 1907, the son of Charles Gresham and Katherine Angie (Rankin) Marmion. He attended high school in Houston, and was graduated from Rice Institute (B.A.) in 1929 and from Virginia Seminary (B.D.) in 1932. He was ordained to the diaconate on July 20, 1932, and to the priesthood on April 5, 1933. He served at St. James' Church, Taylor, Texas, and Grace Church, Georgetown, Texas, from 1932 to 1935; was associate minister of St. Mark's Church, San Antonio, Texas, from 1935 to 1938; rector of St. Mary's-on-the-Highlands, Birmingham, Alabama, from 1938 to 1950; and rector of St. Andrew's, Wilmington, Delaware, from 1950 until he was consecrated to become Bishop of Southwestern Virginia on May 13, 1954.

Since October, 1963, Bishop Marmion has been a representative for Province III to the Executive Council of the Episcopal Church. Bishop Marmion is chairman of the Council's Department of Christian Social Relations, a member of the Ecumenical Relations Committee, and a member of the American Church Institute. He is also a member of the Committee on World Relief and Interchurch Aid of the Executive Council.

Bishop Marmion and Mabel Dougherty Nall were married on December 28, 1935. They have two sons: William, Jr., a graduate student at Harvard; and Robert, a sophomore at Virginia Polytechnic Institute. Bishop Marmion's older brother is the Rt. Rev. Charles Gresham Marmion, Jr., Bishop of Kentucky.

Calendar of prayer

OCTOBER

- 1** Missionary Societies and Boards.
- 2 Quincy, U.S.A.:** Francis W. Lickfield, Bishop. (For new ventures in Monmouth and Peoria, where small side-street churches have come to life following moves to large church buildings in central locations; success in establishing a companion-diocese relationship.)
- 3 Rhode Island, U.S.A.:** John S. Higgins, Bishop. (For the new companion relationship with the Diocese of Dacca.)
- 4 Ripon, England:** John R. H. Moorman, Bishop. (For the chaplaincy at Leeds University; closer unity of urban and rural parishes in a single mission at home and abroad.)
- 5 Riverina, Australia:** Hector G. Robinson, Bishop. (For more clergy, with adequate stipends; greater cohesion and interresponsibility of the Church of Australia.)
- 6 Rochester, England:** Richard D. Say, Bishop; Russell B. White (Tonbridge), Suffragan; John C. Mann and John K. Russell, Assistant Bishops. (For Brasted Place College for pre-ordination training; Rochester Theological College; the industrial chaplains and priests in full-time teaching; continuance of the ancient Cathedral and parish churches as centers of living worship; opportunities for expansion with South East England's rapid development.)
- 7 Rochester, U.S.A.:** George W. Barrett, Bishop. (For the urban ministry in Rochester, still seeking to overcome the effect of last year's racial riots, and in Corning; the diocesan Homes for the Aged in Rochester and Geneva.)
- 8 Rockhampton, Australia:** Donald N. Shearman, Bishop. (For the diocesan institutions; work among the aborigines; the Fellowship of the Transfiguration's social service work; mission in the industrial development at Gladstone.)
- 9 Rupert's Land, Canada:** Howard H. Clark, Archbishop and Primate of All Canada; John O. Anderson (Red River), Suffragan. (For vocations to the ministry, including the Indians; the Church's witness in social changes brought by urban growth and renewal; vision and faith in venturing into new experiments of service.)
- 10 Ruwenzori, Uganda:** Erica Sabiti, Bishop. (For Christian unity in the midst of tribal strife; the Catechist Training College; the industrial chaplain at the Kilembe mines, the Rev. Stanley Tindyeba, pastor to 10,000 people in one of Uganda's most densely populated parishes.)
- 11 Rwanda and Burundi:** Edward L. Barham, Bishop. (For wise direction; a larger indigenous leadership; the schools, hospitals, and seminaries; refugees and displaced persons.)
- 12 St. Albans, England:** Edward M. G. Jones, Bishop; Albert J. Trillo (Bedford), Suffragan; John Boys, Assistant Bishop. (For deployment of manpower and erection of facilities in industrial areas and new housing estates.)
- 13 St. Andrews, Dunkeld, and Dunblane, Scotland:** John W. A. Howe, Bishop. (For the ministry to the Leuchars R.A.F. Stations, to the Royal Navy establishments at Rosyth, and to industrial and mining areas; families in the Highlands who live far away from churches.)
- 14 St. Arnaud, Australia:** Allen E. Winter, Bishop. (For the Cathedral parish in its centenary year; the equipping of hospital ward at Erero in the Diocese of New Guinea; increased stewardship and greater vision; closer unity among the Churches of Australia; the work in liturgical renewal.)
- 15 St. Asaph, Wales:** David D. Bartlett, Bishop. (For means to maintain the many day schools; the diocese's share in extensions to St. Mary's Training College, Bangor.)
- 16 St. Davids, Wales:** John R. Richards, Bishop. (For liturgical revision in the Church in Wales; closer fellowship with other Christian bodies; the Church's work in educational institutions and centers.)
- 17 St. Edmundsbury and Ipswich, England:** Arthur H. Morris, Bishop; Thomas H. Cashmore (Dunwich), Suffragan. (For the diocese's many schools; the Church's response to the challenge of new housing areas in new centers of industry and to villages of dwindling population; the Retreat House Leiston Abbey.)
- 18 St. Helena:** Harold Beardmore, Bishop. (For the missionary clergy in these lonely islands; the church-sponsored Trade School which gives youth hope of employment.)
- 19 St. John's, South Africa:** James L. Schuster, Bishop; Alpheus H. Zulu, Assistant Bishop. (For the theological college; the mission hospitals and leprosy institution.)
- 20 Salisbury, England:** Joseph E. Fison, Bishop; Victor J. Pike, Suffragan. (For development of more effective team ministries both in urban and rural communities.)
- 21 San Joaquin, U.S.A.:** Sumner F. D. Walters, Bishop. (For the diocese's vision of mission at home and abroad; the California Migrant Mission; the conferences held in the diocese's national parks.)
- 22 Saskatchewan, Canada:** William H. H. Crump, Bishop. (For follow-up work after evangelistic and preaching missions held the past year on the Indian reservations; the Lay Readers' School and other means of adult education.)
- 23 Saskatoon, Canada:** Stanley C. Steer, Bishop. (For the University of Saskatoon; the hospitals; stronger evangelistic emphasis; Emmanuel College, training clergy and lay leaders; involvement beyond the diocese following relinquishing of aid from the Missionary Society.)
- 24 Shantung, China:** Shen-Ying Wang, Bishop. (For our Christian brothers in China, that our Lord will watch between them and us, and keep us close to one another in Him.)
- 25 Sheffield, England:** Francis J. Taylor, Bishop; George V. Gerard and Arthur M. Hollis, Assistant Bishops. (For the Sheffield Industrial Mission's work among those engaged in industry with no real understanding of Christianity; University and training college students, and people moved under slum-clearance projects; a continuing parish ministry to people drifting away from Christian belief.)
- 26 Shensi, China:** Newton Y. C. Liu, Bishop. (That Chinese Christians may hold firm and glorify God by their lives and examples.)
- 27 Sierra Leone, West Africa:** Moses N. C. O. Scott, Bishop; Percy J. Jones, Assistant Bishop. (For the primary schools where much of the Church's work is carried on in the provinces; University College, where the Church has opportunity for dialogue with Moslems; plans for a maternity center in the Bullom area, and an evangelistic center in Kenema; more and better educated clergy; strong laity who will help lead the new nation.)
- 28 Sodor and Man, England:** Benjamin Pollard, Bishop. (For the restoration of St. German's Cathedral; the ministry to summer visitors.)
- 29 Soroti, Uganda:** Sutefino S. Tomusange, Bishop. (For more clergy, with better education and wages; the schools; increased stewardship in a country where the people have not learned to support their Church.)
- 30 South Carolina, U.S.A.:** Gray Temple, Bishop. (For spiritual and material support of the diocese's MRI concerns.)
- 31 Nairobi, East Africa:** Leonard J. Beecher, Archbishop.